

A black and white photograph of a forest path. The path is flanked by tall, leafy trees that create a dense canopy. In the distance, through the trees, a large, light-colored building with a central tower and arched windows is visible, resembling a cathedral or a large church. The lighting is bright, with sunlight filtering through the leaves.

# The Cathedral Age

Mid-Summer 1931



CARVED PANEL IN THE CHURCH OF THE COVENANT IN ERIE,  
PENNSYLVANIA



DESIGNED BY WILLIAM E. FOSTER OF CLEVELAND, *Architect*



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# The Cathedral Age

VOLUME VI

Mid-Summer, 1931

NUMBER 2

EDWIN NEWELL LEWIS, EDITOR

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# CATHEDRALS

*S*TO*N*E upon stone the walls will rise;  
The soaring pinnacles and towers  
Will beckon to the upturned eyes  
Of little men with souls like ours,  
That delve below or seek the skies.

And out of noble shafts will spring  
Great arches binding part to part,  
And sculptured traceries will sing  
Their songs of rhythm and grace to start  
The spirit's quickened answering.

So will the builders have it—so  
Is it ordered in their clear design.  
I shall not see it, yet I know  
It waits your older day—not mine,  
For I, before that time, must go.

And what cathedrals else will rear  
Their skyward heads with benison?  
What triumphs over want and fear,  
What hopes fulfilled, when I am gone,  
Will herald man's millennial year?

Then labor yet, all workmen true,  
In confidence and holy mirth,  
To shape the sad old world anew!  
The architects of heaven on earth  
Have drawn a thousand plans for you!

M. A. DeWOLFE HOWE

# The Cathedral Age

Mid-Summer, 1931



## Chester Cathedral

A Portrait Gallery in Stone

By the Dean of Chester

**F**EW people would hesitate to place at the head of the architectural treasures of England, its great Cathedrals. They are extraordinarily diverse one from another. Each has its own special history, beauties and interests. About each it would be possible to write from several points of view. I here write about Chester from a point of view to which Chester lends itself with unique richness, though in size and magnificence it is lesser than many of its fellows. I write from the point of view of one who sees the portraits of his ancestors in their buildings.

In old days, happily, each generation built in its own particular style. Our forefathers did not think it necessary to imitate the work of their predecessors; sometimes indeed they had for it but scant respect. Hence during centuries in which fashions in

building changed as widely and as suddenly as, in our own day, fashions change in ladies' frocks, a building like Chester Cathedral, which is composed of soft and friable red sandstone and was continually undergoing repair, presents a whole series of styles. Each style is an unconscious portrait of its builders.

In Chester we have pretty well every style of architecture from the Norman Conquest (and perhaps earlier) down to the present day. So let me walk round our Cathedral with you and show you your ancestors.

It may be that in the Cloister (for we became a Benedictine Monastery in 1092) near to the Chapter House door we have, filled up long since in the wall, two out of three doorways, once upon a time giving access to a small Saxon church, which was incorporated with the abbey when it



SAXON DOOR LEADING TO CLOISTER

came to be built. What was perhaps the west wall of this small church is now the west wall of the North Transept of the Cathedral, and in it, high up on its eastern side, is a row of arched recesses which may be Saxon work. As you will see from the illustration, the headings of the doorways and arched recesses are round and the building is round and not very strong.

Our Saxon ancestors were not very sturdy folk themselves and like themselves they built. They were homely and countrified and for the most part their buildings were rough and simple but comely withal. Of them there is but little left in England. The Normans crushed them and their buildings too, replacing the latter with great structures as massive as themselves.

I use the epithet massive of our Norman ancestors, not as referring to their physical bulk, but to their character. Living under their iron system of feudalism, great at law and order

with physical force behind it, finding their pleasures in hunting and in tourneys as brutal as they must have been exciting, everywhere up and down the country they built their own portraits in stone—great round shafts, square blocks, immense piers. Our illustrations include an early Norman arch of three orders (date circ. 1100) recently opened up in our North Transept, and our Norman Undercroft (date circ. 1150), the storeroom of the Monastery.

Looking at either of these, you can with a little historic imagination see Hugh Lupus, the Conqueror's nephew and our Founder, mounted on the cart-horse he may have called his charger, clad from head to foot in chain armour. The Normans laid the strong legal foundations of our English State, and, as they built in law, so in stone they built their own portraits.

By the middle of the thirteenth cen-



EARLY NORMAN ARCH—NORTH TRANSEPT



THE GREAT CELLAR IS FINE EXAMPLE OF NORMAN UNDERCROFT

This portion of the monastery, built probably in twelfth century, is still entered through the old gateway of the Abbey.

tury things had moved on. Amity and intermarriage succeeded bitterness and repression. Men's minds began to soar upwards and to expand outwards, glimpsing new ideals. With their change in character and mental outlook came a change in the style of their architecture. *Early English* superseded *Norman*. Round arch and massive pier gave way to lofty pointed arches, tall lancet windows and slender shafting, making buildings of exquisite grace and proportion, and achieving by that grace and proportion their beauty, with little

or nothing in the way of decoration. Our ancestors from 1200 to 1300 were splendid people and splendidly they built. Their slender columns may be seen in the vestibule of our Chapter House, their tall lancet windows in the Chapter House and the Lady Chapel, and in the Refectory their Lector's Pulpit, the chief d'oeuvre of our architectural treasures.

The portraits in stone of the law-making, war-making Norman are followed by the wholly different portraits of the religious and social idealist.



CHAPTER HOUSE WITH ITS TALL LANCET WINDOWS



LECTOR'S PULPIT IN REFECTORY

Towards the end of the thirteenth century the minds of our ancestors seem to have become exuberantly decorative and lightsome, with a keen and sometimes rather boisterous sense of humour. Our Choir at Chester marks the transition from *Early English* to the style of architecture called *Decorated*, which may be seen, too, in our beautiful South Transept. The former achieved its beauty by the grace and proportion of its actual buildings; the latter largely sought its effectiveness in the ornamentation of its buildings when erected. It marks a change of ideas—a change in the character of the builders and a corresponding change in the portraits they built of themselves. Look well at the exquisite stall work in our Choir and the stone sedilia in its Sanctuary.

Those who have sharp eyes may see sundry delightful grotesques looking down upon them from the walls just

at the top of the stall pinnacles, while under the seats of the Misericords are to be found humorous representations of all manner of beasties and legends and beliefs.

Towards the end of the fourteenth century England developed a style of architecture of its very own. It began to know itself as a nation and, taught by Chaucer, Langland and Wycliffe, to talk a native language. In France and in Scotland, under French influence, *Decorated* developed into what is known as *Flamboyant* (as at S. Pierre, Caen or Roslin Chapel). But in England the style known as *Perpendicular*, began at Gloucester, spread through England. It is thoroughly English—restrained and somewhat formal, a *via media* between plainness and over embellishment, strong without being clumsy, and eminently practical. This was the age of the coloured glass and for large windows to show it off nothing better than *Perpendicular* windows, with slender mullions running from



STONE SEDILIA IN THE SANCTUARY





UNDER THE SEATS OF THE MISERICORDS HUMOROUS GROTESQUES ARE FOUND

This one shows knight in armour catching a tiger's cub and throwing down looking glasses to attract and delay the pursuing tigress.

top to bottom, could have been invented by the wit of man. An ancestor rather formal in manners and religion, with an eye to efficiency not without grace, has built his portrait for you. We have some Perpendicular windows in our Refectory and Cloister and a large one at the west

end of the Nave, which is built almost wholly in this style.

At Chester the *Perpendicular* work is plain and simple in character, and you will have to go elsewhere to see this style of building at its best, with charming fan tracery in its vaults—to Gloucester its birthplace or to



"DECORATED" ARCHITECTURE MAY BE SEEN IN THE BEAUTIFUL SOUTH TRANSEPT



PERPENDICULAR WINDOW ABOVE ROYAL  
AIR FORCE SHRINE



LARGE WINDOW DOMINATING WEST END  
OF LENGTHY NAVE

Sherborne Abbey in Dorset. It is typically English.

In our Consistory Court at the west end of the Nave and in St. Anselm's Chapel above the Baptistery and accessible from the Cloister will be found some delightful *Jacobean* work. National upsets seem to produce domestically minded citizens. (Most of the lads who came home from the war wanted to be married in the following week!) This had, perhaps, something to do with the style of building during the reigns of the Stuart kings and later. It is all very domestic, with delightful screens and balustrades suitable alike for churches and houses. Our Stuart ancestors set great store by their homes, and very beautiful they made them. Like their homes and like themselves they built and adorned their churches.

Later on still, during the reigns of the Georges, much was added to Eng-

lish life in the way of security and comfort. Our Georgian ancestor was a solidly comfortable person. In our Abbey Square we have two great blocks of noble Georgian houses on its north and western sides. And interiors, both rooms and staircases, are worthy of the exteriors. Canons were dignitaries in those days and had large incomes and seem to have consumed much good food and drink. Such have long ago disappeared and when we still build in Georgian style we do so by imitation. The portrait of our Georgian ancestor is not a portrait of ourselves. We have far less money and are far more strenuous.

Our Victorian ancestors were adepts at building great hotels, banks and railway stations. Connected with our Cathedral we have none of these; but they were excellent portraits in stone of those who built them—and perhaps a warning too.

Last of all, if you look for it carefully, you may see on our Cathedral Green in the corner made by the Chapter House and the North Choir Aisle, a modest little building—a vestry erected in 1930 and frankly in the style of today. Its lines and colour are designed to work in well with its surroundings; but it tells its own tale as clearly as do the Chapter House or Nave. Perhaps it is no bad portrait of the Dean—a modest man and retiring, with an eye to the usefulness of the buildings under his care, with profound respect for the work of his predecessors, but by nature a trifle original in mind and methods. In venturing to put up a small building in a style of his own day and not “an imitation Gothic edifice” he has shown the true medieval spirit.

I add two paragraphs in conclusion. The first is a recommendation (I hope not impertinent) to those who are interested in the building of Cathedrals

on the American side of the Atlantic. Be not contented merely to copy the great buildings of previous ages. Such buildings, however large and beautiful they may be, can never be more interesting than a copy of a portrait of an ancestor. If with your present day buildings you want to grip your own generation and its successors, in your own native and modern style of architecture you must have the courage to build in stone, or in steel, or in concrete, and to build the very best portraits that you can, not of others but of yourselves. There is more, I believe, in this caution than some might think.

Finally let me say, take care when you come to England not on any account to miss Chester Cathedral. It aims at being the most friendly and hospitable Cathedral in the world, and some Americans, who have visited it, think that so it is. It is never closed till dark all the year round. To its initiation of the policy of being free and



DELIGHTFUL JACOBEOAN SCREEN ADDS DOMESTIC TOUCH TO CONSISTORY COURT

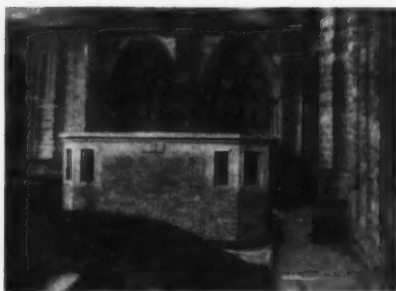


ANOTHER JACOBEOAN SCREEN ADORNS ST. ANSELM'S CHAPEL

open, visitors from the States to England owe it that in very few of our great Cathedrals today are they any longer bothered and annoyed by locked gates and fees. In it, too, is the Mother of all Children's Corners, how many soever they be today on both sides of the Atlantic.

And Chester Cathedral is nearly as poor and needy as it is old, hospitable and charming. It is just getting together a Society of Friends to help it, among the Vice-presidents of which are Bishop Freeman of Washington and Bishop Booth of Vermont. For American members its qualifying subscription is only one dollar (with as much more as some may be able and wishful to give) and the Cathedral is hoping that many of its past and still more of its future visitors from the States will tell the Dean by letter or in person that they would like to be enrolled among the Friends of Chester Cathedral and to receive the society's badge and card of membership. The address—Dean, Deanery, Chester, England, will always find him.

F. S. M. BENNETT.



VESTRY ERECTED IN 1930

## Prayer for the Building of Washington Cathedral

**O** Lord Jesus Christ, who has taught us that all things are possible to him that believeth, and that Thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfillment of Thy promise, and beseech Thee to hasten the building, in the Capital of this Nation, of Thy House of Prayer for all people. Make speed to help us O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.

# One Gift and Its Significance

## How a Friend of Washington Cathedral Is Relieving Unemployment by Helping Build the South Transept

IT looked like any other letter in the pile of morning mail as Bishop Freeman slit the flap. A check fell out when he unfolded the page and read:

THE FIFTH AVENUE BANK  
OF NEW YORK

June 1st, 1931.

The Right Reverend James E. Freeman,  
Bishop of Washington,  
Mount Saint Alban,  
Washington, D. C.

Right Reverend and Dear Sir:

We enclose herewith our check for \$100,000 which is sent to you under the instruction of our client as an anonymous gift to be used immediately for the construction of the South Transept of the National Cathedral in order to give employment to more workmen.

May we trouble you to acknowledge the receipt to us.

Sincerely yours,

(Signed) THEO. HETZLER,  
President.

Later in the day, the Bishop dictated the following reply:

June 2nd, 1931.

Theodore Hetzler, President,  
The Fifth Avenue Bank,  
530 Fifth Avenue,  
New York, N. Y.

My dear Mr. Hetzler:

Thank you heartily for your courteous letter, enclosing an anonymous gift of \$100,000 "to be used immediately for the construction of the South Transept of the National Cathedral" in Washington.

May I through you convey to the unknown very generous donor my most grateful acknowledgment. The check is most timely, as it will enable us to begin work on the South Transept, thereby increasing very considerably the number of workmen and at the same time set forward a most important part of the Cathedral building. The North Transept, very largely the gift of the late Mr. George F. Baker, is now far advanced, and we are most anxious that the South Transept shall be set forward without delay. I express the hope that the generous unknown donor may give me the privilege at some time in

the near future of conveying in person my deep gratitude.

Faithfully yours,

JAMES E. FREEMAN,  
Bishop of Washington.

The Chairman of the National Committee for Washington Cathedral added his grateful acknowledgment through the following correspondence:

Philadelphia, Penna.

June 8th, 1931.

Theodore Hetzler, Esq., President,  
Fifth Avenue Bank,  
New York City.

My dear Sir:

You recently enclosed to Bishop Freeman a check for \$100,000 representing a generous gift made by a client of yours to be applied immediately toward the construction of the South Transept of Washington Cathedral. You have, in due course, received an appreciative acknowledgment of this benefaction. I am enclosing a letter addressed to the unknown donor, which is intended to supplement the Bishop's acknowledgment and to express the satisfaction which I personally feel as Chairman of the Executive Committee. If you think proper to do so, I hope you will transmit this letter at your convenience.

With kind regards, I am,

Very truly yours,

(signed) GEORGE WHARTON PEPPER.

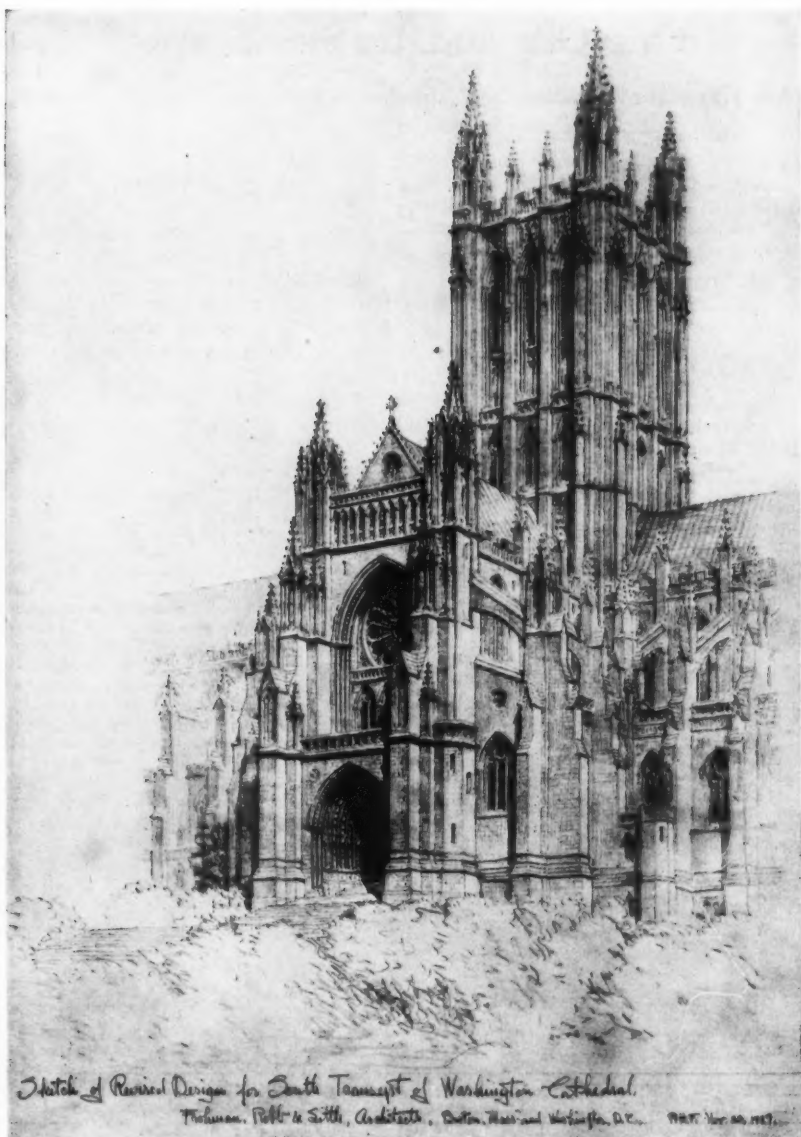
Mr. Pepper's letter to the anonymous benefactor of the Cathedral undertaking said:

June 8th, 1931.

Dear ————:

Mr. Hetzler has doubtless already advised you of the receipt by him of a letter from the Bishop of Washington acknowledging your splendid gift to the Cathedral. As Chairman of the Executive Committee, officially responsible for carrying the Cathedral toward completion, I am moved to supplement his thanks by this expression of gratitude on my part and on the part of the Committee.

We find here and there a generous giver willing to help us complete the North Transept which is actually under construction. Hitherto, however, no one but you has had the vision to see beyond the work that is under way and to



#### THE IMMEDIATE BUILDING OBJECTIVE IN CONSTRUCTION PROGRAM FOR 1931-1932

In describing the South Transept, P. H. Frohman, of Frohman, Robb and Little, of the Cathedral architects, recently said: "The South entrance has been increased in size, including a deeply recessed portal. The strength and massiveness of the facade has been increased by boldly projecting buttress and by the addition of flanking turrets containing the stairs to the gallery. The portal will be flanked by figures sculptured in niches and its arches richly carved. Its cavernous depths will give a deep shadow which will form a striking contrast with the steps and surrounding masonry. They will form a grateful relief to the eye and extend an invitation to enter, rest and pray on a hot and sunny day."



realize the importance of creating the South Transept, which will be perhaps the most significant and most beautiful part of the whole structure. You have not only enabled us to take a long step in the execution of this important part of our project, but you have done it at a time when the purchase, fabrication and setting of stone insures employment to skilled artificers who are now idle or who might be forced into idleness. More than this, you have enormously encouraged those of us who have dedicated ourselves to this task and you have stimulated us to renewed effort to meet month by month the heavy charges incident to construction work already undertaken. We are, therefore, doubly in your debt and beg you to accept the thanks which it would be far more satisfactory to communicate to you in person.

Faithfully yours,

(signed) GEORGE WHARTON PEPPER,  
*Chairman of Executive Committee.*

What this generous gift means, actually, in helping relieve the unemployment situation or in helping prevent possible unemployment among the Cathedral builders and allied workmen, is difficult to portray in a few words.

Whistles will blow at the quarries in Indiana whence the huge blocks of limestone, destined for the Cathedral fabric, are wrested from the earth by powerful channeling machines.

A freight conductor and a train crew may be recalled from layoff

when the blocks of stone are hauled to the fabricating plant in the suburbs of Washington.

After the finished pieces come forth from the saws and planers, there must be large motor trucks to bring them to Mount Saint Alban, and derricks to hoist them, and skilled hands to guide them to their niches. Each stone has its appointed place—it will not fit elsewhere in the massive columns and enduring walls. Building for the ages means building right.

Meanwhile, the chain of employment extends its links to associated industries where, for example, cement is made for binding the stones together and where brick and tile are manufactured; lumber and steel are required for each new section of scaffolding. In imagination the shrill whine of the sawmill joins the whistle of the quarrying machines and the creak of the derricks—all in an anthem of work dedicated to "the most beautiful building human hands can erect to the Glory of God in this day and generation."

If other friends of the Cathedral find it possible to follow the example of the anonymous donor to the South Transept, the building program may go ahead steadily as it should. This earnest hope is expressed in the fol-

### THE STITCH IN TIME

Next Winter is going to be a hard one, even should business recovery soon get under way. The hill of prosperity takes time to climb. Its slopes afford excellent tobogganing down, but the walk back up is slow and painful. The rigors of abnormal unemployment are less severe in the Summer months; when Winter comes again they will return, with the added strain of exhausted resources.

Now is the time to plan against that day.

Not all the country's leaders, and not all its communities, are awake to their responsibilities in this direction, but fortunately many of them are. President Hoover through the Woods committee has sought to spur local efforts. State authorities of the type of Governor Roosevelt and Miss Perkins in New York have put measures for the relief of unemployment in the forefront of their programs. Cincinnati has won widespread recognition for her method of coping with the problem. Its central feature is a concerted community effort under public leadership, with advance planning.\*\*\*

(Extract from editorial in the *New York Times* of June 26th)

lowing resolution adopted by the Washington Cathedral Committee, the first of all the groups in the National Cathedral Association:

RESOLVED, that the Washington Cathedral Committee heartily approves the plan for the Cathedral to help relieve the present unemployment emergency by offering employment to additional workmen, both in the construction of the South Transept and in the carrying forward of the landscape development of the grounds to the end that the Cathedral construction may

go forward without interruption and that the several hundred families concerned may have the shadow of unemployment removed from their homes.

The Washington Cathedral Committee also cordially approves the plan to raise among the friends of the Cathedral in Washington and elsewhere special thank offerings of approximately \$50,000 a month to make possible the employment of additional workmen in accordance with the plans explained by Bishop Freeman and his associates.

## On Building A Cathedral

**E**VEN in the matter of erecting houses of worship to the greater glory of God, we do things differently in these days—though this difference does not detract from the fineness of the consecrated purpose nor the beauty of the noble edifice.

But the announcement that funds are being raised for the completion of the north and south transepts of Washington Cathedral by 1932, in time for a religious commemoration of the two hundredth anniversary of George Washington's birth, reminds us that Congress granted a charter to the Protestant Episcopal Cathedral Foundation of the District of Columbia only in 1893. In the 38 years since that time the entire foundations; the crypt, including three beautiful chapels and many arched passageways; the apse, the choir and the children's chapel are structurally complete.

When the great cathedrals of England, for example, were built, their construction was a matter of centuries rather than decades. Canterbury, founded in the eleventh century, has a choir built after 1174. Its perpendicular nave, transepts and great central tower are of the fifteenth century. The famous cathedral at Ely was begun in 1083. From that date until the middle of the fourteenth century the nave, towers and chapels were gradually added. The transepts of York cathedral were built in the thirteenth century; its perpendicular choir and lady chapel are of the fourteenth; and its towers rose in the century that followed.

Over against the slow persistence of those times we set our modern speed. Against the memory of generations of stone-cutters and masons we put the marvels of modern engineering. Instead of the small change of conscience money we have splendid gifts of huge sums to which no thought of penance attaches.

Yet there is no more romance in the laborious devotion of those past centuries than in the miracle which will produce a magnificent Gothic church, to be larger than any English cathedral of similar architectural style, before our eyes in the span of a man's life-time.

*(Editorial from The Detroit Free Press)*

# St. John's Church In The Wilderness

By Lindsey Barbee

A STRANGER in Denver, lingering, by chance, in the vicinity of St. John's Cathedral toward the end of a perfect Colorado day, sees within the church an illumination from the rays of the sun as it sinks behind the mountains. Through the many windows comes the indescribable glow; and those who love the Cathedral and all that it symbolizes choose to believe that this radiance is but the ultimate glory of that tiny flame of faith kindled in the wilderness so long ago.

In the early history of the Church in Colorado, several landmarks stand out with compelling significance. On January 23, 1860, a meeting of Denver citizens was called in order to make arrangements for the erection of an Episcopal church, and a committee of three was asked to solicit a grant of land. The first service was held in a little school house on Cherry Creek. On February 19, 1860, the Church of St. John's in the Wilderness was organized by the election of a temporary vestry; and on the following Christmas Day, the first communion was administered to seven communicants. All this before Colorado became a territory, and at the very time when the lure of gold had brought sixty thousand people to this western land hitherto inhabited only by fur trappers and Indians!

Reverend J. H. Kehler became the first rector, continuing in this capacity until June of 1862 when he resigned in order to become chaplain of the Colorado volunteers in the Civil War. On November 6, 1861, through the assistance of Chief Justice Hall, the

territorial legislature passed an act authorizing the creation of taxfree religious corporations, thus granting fourteen years before Colorado became a state the charter and form of government under which the Cathedral now operates. The following summer, a building on Arapahoe Street was purchased, equipped and duly consecrated by Bishop J. C. Talbot, with Reverend Horace B. Hitchings, as rector. An enlargement of the church in 1863 was followed by its dedication by Bishop Talbot. Dr. Hitching's pastorate continued until 1868. His devotion and service to St. John's never failed, and his body now rests beneath the cross on the east of the Cathedral.

Henry Martyn Hart, a young English minister, both priest and instructor in a boys' school in the London suburb of Blackheath, who, in 1871, while passing through Denver, had preached in St. John's received an enthusiastic call from the vestry of the church, arriving in the autumn of 1879.\*\*\*

The first great task assumed by Dean Hart was the building of the Cathedral on Welton Street at Twentieth. Plans were accepted, the Bishop signed the deed, building was begun, and the corner-stone was laid in the presence of ten thousand people. Dean Hart's comment upon this proceeding gives a vivid picture of the event—unique in this western community: "As I happened to be chaplain of the artillery company and of the firemen, I asked those companies to dignify the occasion, one to run the Stars and Stripes up the flagstaff and the other to fire a salute at the placing of the

## WASHINGTON CATHEDRAL EXHIBIT AT THE GENERAL CONVENTION

*In order to give leaders of the Church and their friends the latest information about Washington Cathedral and the National Cathedral Association, it is planned to have an exhibit at the Tri-Ennial General Convention which opens in Denver on September 16th.*

*Further details will be available through the Convention headquarters at the Brown-Palace Hotel in Denver or the office of the Editor of THE CATHEDRAL AGE, Mount Saint Alban, Washington, D. C.*



THEY FOUND REST ETERNAL IN THE SHADOW OF THE CROSS

Beneath this serene monument lie buried the Reverend Horace Baldwin Hitchings, Rector of St. John's in the Wilderness from 1862 to 1868 and the Very Reverend Henry Martyn Hart,—Rector, Dean and Cathedral Builder from 1879 to 1920.

stone. The sheriff was asked to be the marshal of the day. The whole city was alive—the marshal and his aides in all the uniforms they could beg, or

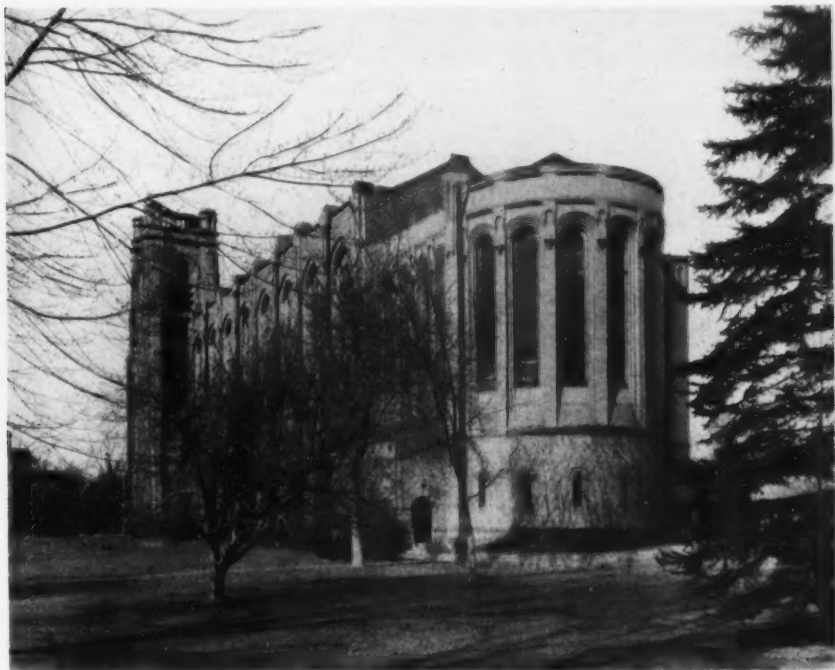
borrow, galloping down the main thoroughfare to regulate the procession. We had hired the seats of a traveling circus and erected them on

the higher ground above the site of the corner-stone. Mr. Marchant in his college cap, cassock and cotta with the picturesque hood of an Oxford Bachelor of Music, directed the music, beating time for the band and the chorus. A discharge of firearms set the procession in motion. Masons, Odd Fellows, Knights of Pythias, firemen, the artillery with their guns, squads of police, a strong array of churchmen and finally an heterogeneous company of clergy, in all sorts of hats and surplices, long and short, brought up the rear. There must have been a crowd of ten thousand people. Bishop Spalding laid the stone, the Stars and Stripes went up, the band played, the choir and the congregation sang, the cannons roared and broke the window panes of the nearest cottages."

The Cathedral, with a seating capacity of eleven hundred, was com-

pleted in 1882, at a cost of one hundred and twenty thousand dollars; and on November 6, of the same year, was opened for service. The newspapers of that particular date give a most interesting account of that impressive march from the old church to the new Cathedral—a procession of four hundred people, four squares in length, headed by Dean Hart carrying the sacrament and followed by the ministers and the congregation.

On May 15, 1903, the Cathedral was burned; but, almost miraculously, the reredos, the screen, the pulpit, the font, the carvings, and eleven of the Frampton Glass windows were saved. Plans for the new Cathedral were under way immediately; the Chapter House was started; and, during its erection, services were held in the Jewish tabernacle. The Chapter House, with five hundred seats, first



THE TEMPORARY APSE WILL BE REPLACED BY CROSSING AND CHANCEL





DENVER CATHEDRAL OF TODAY BEAUTIFULLY TYPIFIES ITS MISSION

For there is length of a fine tradition, breadth of a definite service to humanity and height of such faith and promise as to inspire and glorify.

was used in the summer of 1904. For more than seven years it served as place of worship and center of activities; and on November 5, 1911, the first service in the New Cathedral was held, while the Dean chose for the text of his sermon the significant words: "*I was glad when they said unto me, Let us go into the house of the Lord.*"

The entire community was saddened by the passing of Dean Hart in 1920, for forty years so remarkable a figure in the life of Denver and of the Church. Truly, a voice in the wilderness and a prophet of the faith, his life is connected inseparably with the growth of the Cathedral, and his body rests in the shadow of the edifice that stands as a monument to his courageous leadership.

The Reverend Duncan H. Brown,

rector of Christ Church, Staten Island, New York, was chosen Dean, serving until 1924, when he accepted a call to Chicago's oldest parish, St. James Church. In June of that same year, the present Dean, the Very Reverend Benjamin D. Dagwell, came to the Cathedral from Pueblo; and on June 11, 1925, the Right Reverend Ethelbert Talbot, at that time presiding bishop of the Church, arrived in Denver for the consecration of St. John's Cathedral.

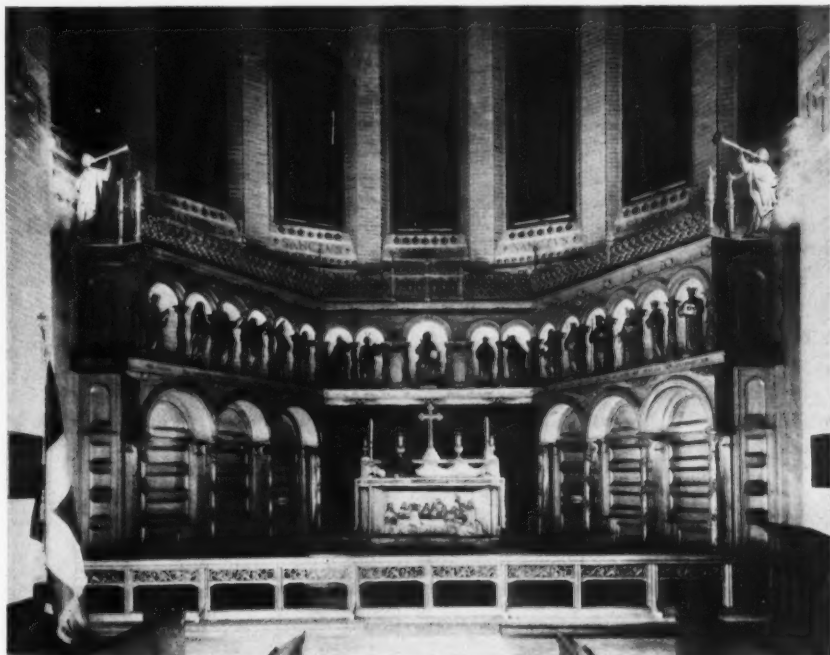
The Cathedral of today, in its perfect proportion of length, breadth, and height, beautifully typifies its mission. For there is the length of a fine tradition based upon the fundamentals of the Christian religion, the breadth of a definite service to humanity, and the height of such faith and promise as to inspire and glorify. Gothic in archi-



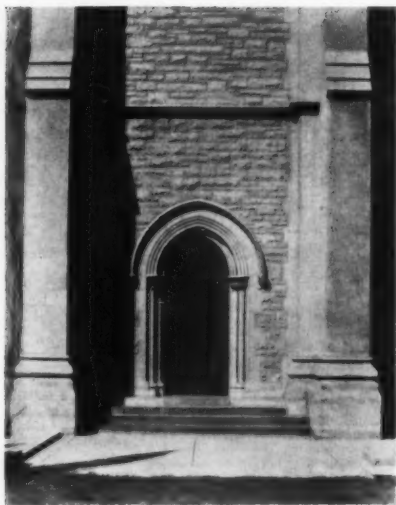
ture and built of Indiana colite limestone from the Bedford quarries, with a roof 65 feet from the floor and a distance of 34 feet between pillars, the Cathedral when completed will be 375 feet long with a central tower rising 200 feet, which will be as high as that of York Minster. At present, the length of the church is 185 feet; each of the two front towers is 100 feet high and the temporary Romanesque chancel contains the eleven windows saved from the old Cathedral. Sixteen clerestory windows more than 30 feet high are so planned that each window can depict two scenes, the entire thirty-two telling the story of the Church from the earliest times to the present day. Two of the windows nearest the chancel already are filled. One portrays the burning of the Oxford martyrs, while the other contains the presentation of the authorized ver-

sion of the Bible to James I, and the first use of the English prayer book. In the eight south aisle windows we see the history of Sin; in those that beautify the north aisle, the history of Salvation is set forth.

The reredos is the work of the late Josef Meyer, the Christus of the Oberammergau Passion Play. Seventeen figures of Salonicia oak, each four feet high, represent the chief personages through whom has come our English Bible; while the central figure is a copy of Guido's Christ Whose right hand is raised in blessing and Whose left hand holds the Book. The ornamental carving of the pillars, the angel *prie-dieu*, the choir stalls, and the beautiful execution of Gilbert's *Last Supper* on the front of the altar are the work of Peter Rendl, Meyer's son-in-law. The twelve bells, ranging in the scale of E flat from F to B flat, with



THE REREDOS WAS CARVED BY JOSEF MEYER—LATE CHRISTUS OF THE PASSION PLAY



ENTRANCE TO THE EAST TOWER

an addition of three notes, A, E, and F sharp, were cast in Westphalia. Fourteen are in the west tower, while the tenor bell swings in the east tower. The corner-stone of the old Cathedral is now in the cloister between the Chapter House and the Parish Hall; and in the vestibule of the Cathedral is a stone from the foundation of Canterbury Cathedral and one from a flying buttress of Westminster Abbey, built in the time of Stephen.

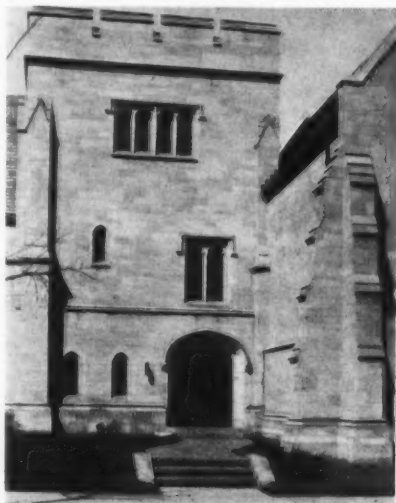
The growth of the parish and the immediate need for increased facilities in order to carry on the work resulted in the building of the Chapel and the Parish House. These were completed in 1927, and the Chapel, bearing the name of St. Martin, was dedicated on St. Martin's Day.

With its fine carvings, its illumined ceiling, its wrought iron gratings and its unusual and artistic lighting features, St. Martin's Chapel is unique and beautiful in detail and effect. The three windows are from the D'Ascenzo Studio in Philadelphia—a large one over the entrance, a baptismal window, and a communion window. The Parish

House, in connection with the Chapter House, is the center for all the varied activities, with many class and club rooms, a Woman's Guild room, a large dining and recreation hall, and a perfectly equipped kitchen; while the offices of the Bishop, the Bishop Co-adjutor, the Dean, and the Parish Secretary also are here. The Deanery and the Canon's residence complete the number of buildings on the large and beautifully landscaped city square containing the Cathedral property.

Even as Dean Hart was the great inspiration of the past, so Dean Dagwell is the dynamic force and influence of the present. Through his spiritual messages and ministration, the congregation has been helped and strengthened; while his influence, his understanding, and his personal interest in each and every communicant have meant much to those with whom he has been associated.

The days to come are but founded upon the days that were and the days that are; and in the present service of St. John's Cathedral is suggested the greater and more intensified service



HERE ONE ENTERS PARISH HOUSE

of the future. The Cathedral, as the oldest organized church in the community, has become a vital and potent factor in the life of the city. Its leadership among civic and religious groups is distinct. Its contributions to missions have been far beyond its quota. Its activities have included people outside of the parish and of different creeds; its influence for good among the youth of Denver has been marked and brought definite re-

sults; its cadenced music and songs of praise have been offered to the glory of the Lord; and its steady adherence to the word of God in the midst of strange doctrine and disturbing rumors has brought an indescribable serenity and peace. Truly, the realization of responsibility, the inspiration of human endeavor, the transmission of spiritual life will be the gifts of St. John's Cathedral to the coming generations.



THE CHAPTER HOUSE BUILT IN 1904

### CORRESPONDENCE COURSES IN BIBLE STUDY OPEN TO ALL WHO ARE INTERESTED

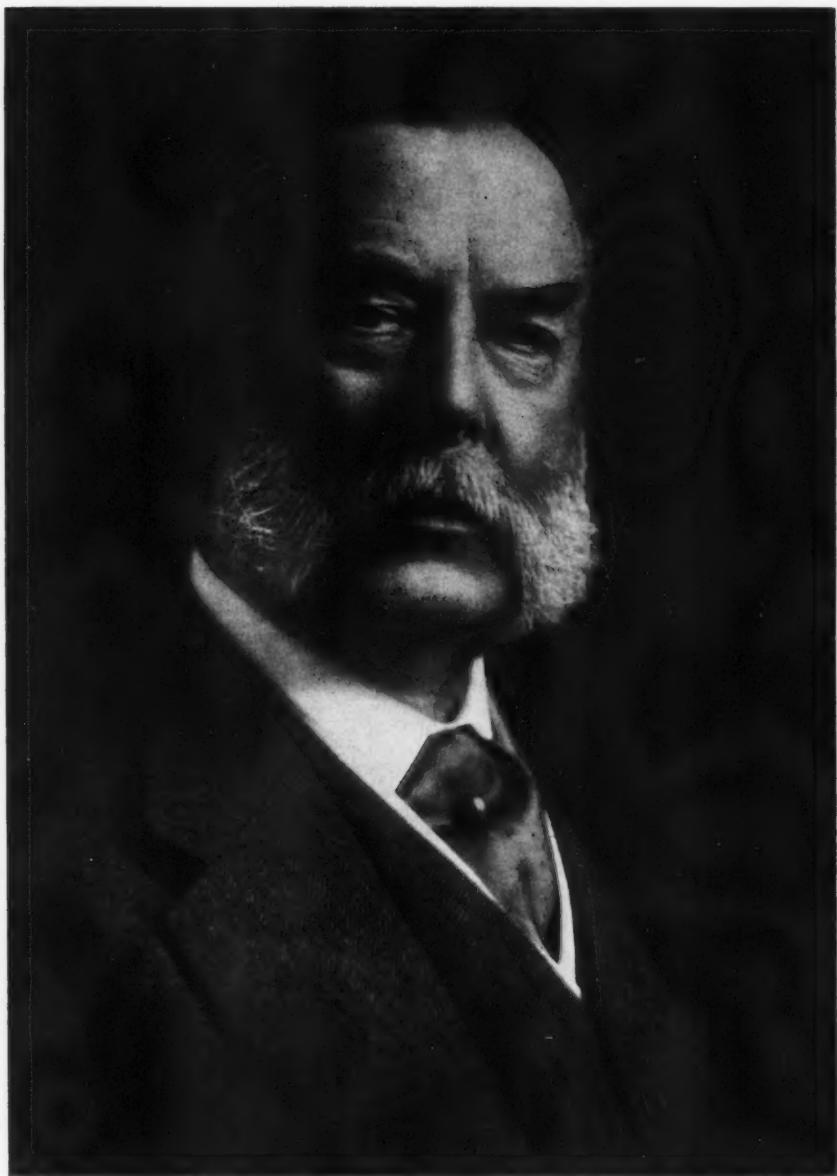
Correspondence courses in Bible study, dealing with the "Acts of the Apostles" and with the "Gospel of St. Luke," will be inaugurated in the autumn, under the auspices of the Society for the Home Study of the Holy Scripture and Church History, which has its headquarters at Washington Cathedral Library. Announcement of these courses is made by the Reverend Dr. William S. Bishop, who will conduct the course in "Acts." The course in St. Luke's Gospel will be conducted by the Reverend C. S. Abbott of Washington.

Those interested in taking one of these courses are invited to make application to Dr. Bishop, who, as the Director of Studies, is to be addressed at 1912 Belmont Road, N. W., Washington D. C. The only charge is a nominal fee (one dollar) for registration.

Among those who will receive testimonials for the completion of the course in the first part of the "Acts of the Apostles," conducted last autumn and winter by Dr. Bishop, are several who have now finished two consecutive courses in this Correspondence School. Their names are: Mrs. Frederick S. Converse, Westwood, Mass.; Harry G. Manville, of Arcadia, Calif.; Miss Flora B. Walthall, of Jackson, Miss.; and, from Washington, E. Smoot, Miss Katherine Lee Jones and Miss Ellen M. Young. More than thirty persons have completed the course in Acts (Part I), and will receive the testimonial.

The Board of Trustees of the Society for the Home Study of Holy Scripture and Church History includes: the Right Reverend Philip M. Rhinelander, president; Canon Joseph Fletcher, secretary and treasurer; the Reverend Dr. William S. Bishop, director; the Reverend A. A. McCallum, Miss Emily Matthews, Miss Clara W. Herbert, and Mrs. Augustus N. Hand of New York City. Associate members of the Board are: the Reverend Edwin B. Niver, D.D., the Reverend F. J. Bohanan, D.D., the Reverend C. S. Abbott, Mrs. Joseph Fletcher and Mrs. Henry T. Cook.

The Society was founded by Bishop William Crowell Doane in 1886. Miss Sarah F. Smiley was the leading spirit in its organization, and for many years its director.



GEORGE FISHER BAKER—1840-1931

Underwood &amp; Underwood

## In Memoriam

### GEORGE FISHER BAKER

**A**NNOUNCEMENT that the late George Fisher Baker had been one of the principal benefactors within recent years of Washington Cathedral, was made by Bishop Freeman a few days after the venerable financier passed away on May 2nd in his ninety-second year. Bishop Freeman said that two gifts of \$250,000 each received from Mr. Baker during the past three years were largely responsible for progress of construction on the North Transept—one of the arms of the cross, formed by the Cathedral fabric—which is now in an advanced stage of building. Both were considered as anonymous benefactions at Mr. Baker's request.

With the bequest of \$250,000 made public in Mr. Baker's will on May 13th,\* his gifts to the Cathedral total \$750,000.

The distinguished financier manifested deep interest in the forwarding of the Cathedral project. He had visited Mount Saint Alban twice to inspect the progress of construction. In both instances Mr. Baker revealed thorough understanding and appreciation of the craftsmanship involved and he was looking forward to another pilgrimage in early summer.

On his last visit, which occurred on December 12, 1930, he made a thorough tour of the edifice in a wheel chair, including scenes of actual construction in his itinerary. Because of his age and enthusiasm he was regarded by members of the Cathedral staff as one of the most remarkable

pilgrims ever to visit Mount Saint Alban.

The memorial minute passed by the Cathedral Chapter on May 7th, and forwarded to Mr. Baker's son, reads as follows:

"In the passing away of George F. Baker, in the ninety-second year of his life, finance has lost its dean, philanthropy a chief exponent, and humanity one of its best friends.

"For sixty-six years, in matters constructive, he has been on the nation's 'firing line.' Gentle, modest, strong, wise, he earned the admiration and affection of those who had the privilege of knowing him. His death has made them cry in their hearts.

"The Chapter of the Washington Cathedral desires to place on its minutes their gratitude to this great humanist, and to express to his family their sense of personal sorrow and their heartfelt sympathy. In the hearts of the Chapter are graven for him, gratitude, admiration, love—'a monument more enduring than bronze.'"

Bishop Freeman paid the following tribute to Mr. Baker at evensong in the Bethlehem Chapel, on Sunday, May 10th:

"The death of Mr. Baker removed one of the most picturesque and striking figures of our time. In the fullness of his years, Mr. Baker continued his active interest in the large corporate concerns with which he had been identified through half a century.

"It was only within the past four weeks that I spent an hour with him in his home and the keenness of his mind was as evident as ever. On leaving him he told me that he contemplated coming to Washing-

\*The extract from the will of Mr. Baker reads as follows:

"Article Fifth:—In memory of my father, George E. Baker, and my mother, Eveline S. Baker, I give and bequeath unto The Protestant Episcopal Cathedral Foundation of the District of Columbia, the sum of two hundred and fifty thousand dollars. It is my wish that this legacy shall be devoted to the erection of an addition to the Washington Cathedral which will serve as a memorial to my father and mother."

ton to visit me in late May, that he might again go over the Cathedral project in which he had increasing interest. Mr. Baker had become one of the large benefactors of the Cathedral and it is largely through his generosity that the work on the North Transept is being carried forward.

"Among the outstanding men and women who have disclosed a deep interest in the Cathedral Mr. Baker was conspicuous and on two occasions in the last year, notwithstanding his advanced age, he came to Washington to see for himself the work now in progress. He repeatedly said to me that, he believed this great affirmation of a nation's faith built in the Capital of the Republic, was a matter of large concern to the nation as a whole. Having dealt himself with large interests, he could readily see the essential place the Cathedral must occupy as a great spiritual influence. Although a member of another Communion than our own, he had such breadth of vision that he gladly lent himself, and with increasing generosity, to the work we have in hand.

"Mr. Baker's place in the financial world was quite incomparable. Popularly called the 'Dean of Wall Street,' he had been one of the most constructive forces in the development of several of our foremost commercial and financial institutions. Up to the very week of his death he attended, as was his habit, board meetings in which he had sat for many years.

"As a philanthropist he was one of the foremost in the country and his gifts covered a wide range. Modest, almost to a fault, utterly self-effacing, he was the despair of newspaper men, but to his friends whom he trusted he was a wise and unerring counselor. Quite apart from his large gifts to Washington Cathedral, I cherish among the privileges of my later life, his

friendship, and in his death I feel that I have lost one whom I had come to love and whose wise counsel constitutes to me an irreparable loss.

"It is citizens of Mr. Baker's type that guarantee the strength and security of the Republic."

Now that Mr. Baker has passed away, a few incidents associated with his last visit to Mount Saint Alban, may be disclosed. He came with his friend Herbert L. Satterlee, member of the National Executive Committee for Washington Cathedral, and also accompanied by his granddaughter, Mrs. E. Livingston Burrill, Jr., Frank Rysavy, his secretary at the First National Bank, Miss Reddy, his nurse, and a valet. At the south entrance to the Bethlehem Chapel they were greeted by the Dean who expressed the deep regret of Bishop Freeman that, owing to a prior engagement in Chicago, he could not personally welcome them. When it was suggested that perhaps Mr. Baker would like to drive around to the North side of the construction yard and inspect the main floor with particular reference to the North Transept construction, he readily agreed. The superintendent for the George A. Fuller Company, and the foreman carpenter, assisted the valet in lifting Mr. Baker from his motor car to a comfortable wheel chair in which a warm laprobe had been placed to protect him from the cool wind sweeping across the foundations.

The Dean walked beside Mr. Baker, stopping the wheel chair frequently to explain the general plan of the Cathedral and the structural features then under inspection. It was a dramatic moment when Mr. Baker found himself in the rising North Transept—one of the Arms of the Cross which the Cathedral plan symbolizes—towards the building of which he has already made gifts totalling \$500,000. He listened with intense interest to the explanation of this portion of the fabric and several times called



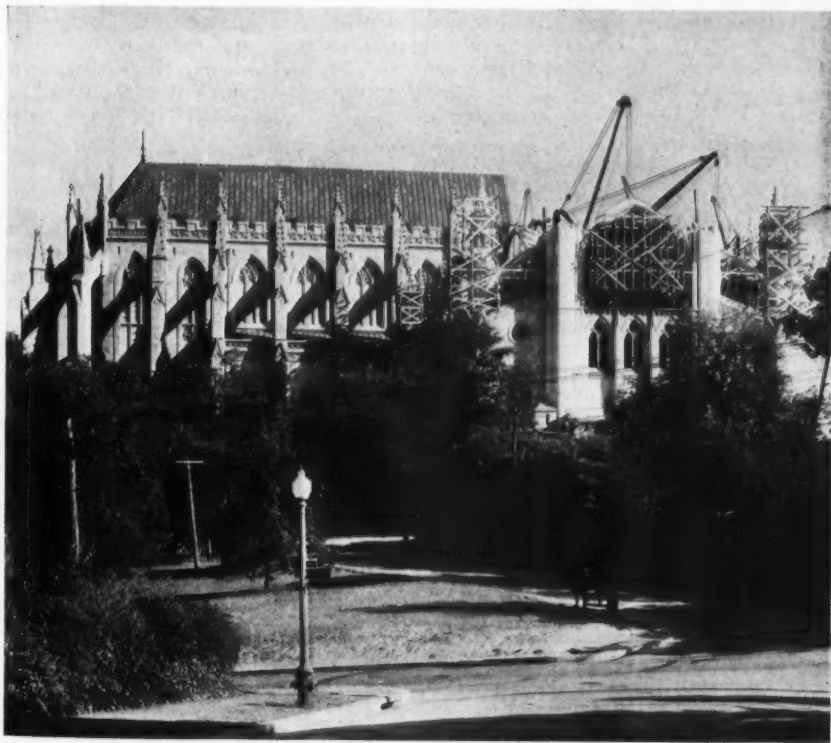
for his granddaughter so that he might repeat to her the information the Dean had just given. Work having been suspended for a few minutes, many of the skilled craftsmen looked down from the scaffolding to see the man who had made possible the walls and arches they were building.

After inspecting the great piers of the Crossing, Mr. Baker was wheeled on a special ramp, built for the purpose into the Choir, where he had an opportunity to see the vast height of the vaulting bosses, and the stained glass windows in the Chapel of Saint Mary, and the Sanctuary. Before leaving this portion of the Cathedral, he was taken to the Children's Chapel,

in which both he and his granddaughter expressed unusual interest.

Fearing that the cold wind was a little too severe to remain longer on the construction floor, Mr. Satterlee suggested, after half an hour, that the party visit the Crypt Chapels. This was easily accomplished by having Mr. Baker's wheel chair rolled through the North side of the construction yard to a special corridor under the Transept construction leading into the outer aisle extension of the Bethlehem Chapel.

Mr. Baker seemed especially thrilled by the Chapel of St. Joseph of Arimathea and by the Dean's story of how it was first used for the funeral of



LATEST VIEW OF THE NORTH TRANSEPT RISING ABOVE WOODLEY ROAD DRIVEWAY

This photograph taken in June shows the remarkable progress made in building the North Transept—work made possible largely through the generous gifts of Mr. Baker. The intricate tracery for the north rose window has been completed within the last few weeks.

the late Minister from Guatemala to the United States. Here he again called for his companions to come to his side so that he might share with them his amazement at the thickness of the great piers which form the four corners of this massive Chapel. Recalling that he had visited the Chapel of the Resurrection on a former occasion, Mr. Baker decided to conclude his inspection of the Crypts, stopping on the way out, however, in the Bethlehem Chapel. Sitting in front of the Chancel, he listened attentively and with some show of emotion as the Dean explained the symbolism of the Chapel in relation to the Holy Nativity and pointed out the lilies of the field and the Glastonbury Thorn enrichments on the altar and reredos. Just as he was about to leave, the memorial tablet to Melville E. Stone, one of the founders of the Associated Press, was mentioned. Saying that he had known Mr. Stone well for many years,

Mr. Baker expressed a wish to come close to this simple tablet, while the Dean read the inscription thereon, which had been suggested by Frank B. Noyes, President of the Associated Press.

The group left the Cathedral by the south entrance to the Bethlehem Chapel, more than an hour having elapsed since Mr. Baker arrived. He stood the inspection journey remarkably well for a man almost ninety-one years old. His last words of farewell concerned the leaving of his kindest regards for Bishop Freeman. He expressed the hope that he could visit the Cathedral again the next Spring on his journey north from Jekyl Island.

Mr. Baker's parents, in whose memory he made his generous gifts to the Cathedral Foundation, are buried in Oak Hill Cemetery in Georgetown, only a mile from Mount Saint Alban, and on the edge of Rock Creek Park.

## JAMES PARMELEE

Illness resulting from a fall a year before ended the life on April 19th of James Parmelee, former business associate of the late Ambassador Myron T. Herrick, and a member of the chapter and building committee of Washington Cathedral.

Mr. Parmelee died at his estate on Klinge Road, northwest, which with its 24-acre park is one of the most beautiful spots in residential Washington.\*

Born in Youngstown, Ohio, December 24, 1855, Mr. Parmelee lived in that city until 1876, when his family moved to Cleveland after he had been graduated from Cornell University. After finishing college he studied law and was admitted to the bar. He never took up active practice, however.

While living in Cleveland, Mr. Parmelee became associated with the late

Ambassador Herrick about 1885 in a number of business ventures, among them the Cleveland Electric Illuminating Co., the National Carbon Co., the Quaker Oats Co., and the Mahoning Valley Railway & Light Co. He was either officer or director, or both, in all of these companies. When the Cleveland Stock Exchange was opened in 1900, Mr. Parmelee was elected first president, and retained the position several years.

Washington attracted him as a home place because Mrs. Parmelee, the granddaughter of Admiral Fountaine Maury, was from the Capital City. He is also survived by a brother, Robert M. Parmelee, of Bennington, Vt., and a sister, Mrs. Helen Parmelee Shoemaker, of Mount Sinai, N. Y.

Mr. Parmelee was a trustee and vice-president of the Corcoran Art Gallery, a trustee of the Carnegie Institute, and a member of the Metropolitan Club in Washington, the Union

\*The cover on this issue of THE CATHEDRAL AGE shows a view of Washington Cathedral from "The Causeway" as Mr. Parmelee's estate is known.



JAMES PARMELEE—1855-1931

From a bas-relief executed by Paul Manship and hanging in "The Causeway."

and Kirtland Clubs and Chamber of Commerce of Cleveland, and the Union Club of New York. While a resident of Cleveland he served as a vestryman in Trinity Episcopal Church.

The beauty of the gardens of his estate was matched by the interior of the home, where many valuable paintings and etchings are hung.

As a trustee of Washington Cathedral, Mr. Parmelee gave one of the four great piers which will support the Central or Gloria in Excelsis tower when it is completed.

Bishop Freeman paid a glowing

tribute to the man who had been a constant friend and supporter of Washington Cathedral for fifteen years.

"Mr. Parmelee," said he, "was a conspicuous and outstanding member of the Cathedral Chapter. Through long years he had served both on the chapter and the building and other important Cathedral committees with the utmost fidelity and devotion. His knowledge and love of art and architecture made his counsel most valuable especially along these lines. He was a possessor of rare objects of art

himself. Mr. Parmelee was modest, self effacing and, while his name was not figured frequently in the public prints, he occupied a position of rare worth in the commercial world. He was courtly in manner, a loyal citizen and a contributor to the wealth and weal of any community in which he lived, and a Christian gentleman."

Funeral services for Mr. Parmelee, conducted in the Bethlehem Chapel at 3 o'clock, on April 21st, were attended by many friends from Washington, Cleveland and New York.

Bishop Freeman officiated, assisted by the Right Reverend Philip M. Rhinelander, former Bishop of Pennsylvania and Warden of the College of Preachers; the Very Reverend G. C. F. Bratenahl, Dean of Washington; the Reverend G. Freeland Peter, Canon and Chancellor of the Cathedral and other Cathedral clergy.

The rites were simple consisting of the Protestant Episcopal office for the burial of the dead. Interment, which was private, also took place at the Cathedral, Mr. Parmelee being laid to rest in the crypt of the edifice in the

building of which he had shown so much interest during his lifetime. Bishop Freeman read the committal service.

The chancel of the Bethlehem Chapel was banked with flowers for the service. Among the many beautiful tributes was a wreath of lilies from the Bishop of Washington and the members of the Cathedral Chapter.

Among the relatives present were Mr. and Mrs. Robert M. Parmelee of Bennington, Vt., and a nephew, William Parmely, of Cleveland.

The honorary pallbearers included: Dr. C. G. Abbott, Washington; Wilbur Baldwin, Cleveland; William F. Barrett, Cleveland; William R. Beard, New York; C. K. G. Billings, New York; James Campbell, Youngstown; Admiral W. L. Capps, Washington; the Honorable William R. Castle, Jr., Washington; W. J. Crawford, Jr., New York; J. S. Crider, Cleveland; H. P. Dalton, Cleveland; H. P. Davison, New York; John H. Dexter, Cleveland; H. Marshall Doolittle, Cleveland; James R. Garfield, Cleve-

### MEMORIAL MINUTE TO MR. PARMELEE

The Chapter of Washington Cathedral places on record its true sorrow for the loss from its number of James Parmelee, and assures his wife of sincere sympathy.

From the day of his election Mr. Parmelee gave whole-hearted and painstaking care to the work of the Cathedral in its every aspect, but especially those in which he was exceptionally qualified to aid, that is, its architecture and structural problems, questions of art, monuments and memorials, and financial administration.

His judgment, experience, good taste, wide information made him a great benefactor of Washington Cathedral, and his generous gifts and noble bequests, added to his personal services during his lifetime, place him among the great founders of this foundation for the maintenance of religion, education and charity.

His character, devotion, wisdom and liberality this Chapter treasures and ever will hold in grateful remembrance.

May God our Father in Heaven abundantly reward him, and comfort his wife in her loss by gifts of the strength and peace of His Holy Spirit.

land; George E. Hamilton, Washington; Edward S. Harkness, New York; Parmely W. Herrick, Cleveland; Robert Lindsay, Cleveland; Paul Manship, New York; Samuel Mather, Cleveland; William G. Mather, Cleveland; G. W. Mead, New York; Gari Melchers, Fredericksburg, Va.; Dr. John C. Merriman, Washington; J. R. Nutt, Cleveland; John Penton, Cleveland; the Honorable George Wharton Pepper, Philadelphia; Charles A. Platt, New York; Jesse W. Ricks, New York; Dr. William C. Rives, Washington; James Speyer, New York; Andrew Squire, Cleveland, Corcoran Thom, Washington; Frederick Walcott, Cleveland; Rollin A. Wilbur, Cleveland, and Dr. William Holland Wilmer, Baltimore.

According to Mr. Parmelee's will, he left to the Cathedral Foundation a Fourteenth Century French stained glass window, subject "The Young Crusader," to be incorporated either in the Cathedral itself or such other of its buildings as may be decided by the Cathedral Chapter.

Whenever the net annual income from his estate, which is left in trust,

exceeds the demands made upon it created by his will, Mr. Parmelee directed that twenty-five per cent of this surplus be paid over to the Protestant Episcopal Cathedral Foundation in the District of Columbia. The other beneficiaries under this clause include: Cornell University, twenty-five per cent; Lakeside Hospital, Cleveland, twenty per cent; Western Reserve University, Cleveland, fifteen per cent and the Corcoran Gallery of Art, in Washington, fifteen per cent.

Ten years after the decease of the last surviving annuitant provided under the will, these five residuary legatees are to be called together by the trustees and to decide whether the trust shall be continued or, if they or any of them prefer to have the principal turned over to them, whether the principal of the trust at that time shall be divided in the same percentages before named.

Under this generous provision, one-fourth of Mr. Parmelee's estate or the income therefrom, will ultimately come to the Cathedral Foundation of which he was a devoted trustee, himself, in the last years of his life.

## MISS ROSE LOUGHBOROUGH

Washington Cathedral recently lost one of its most tireless and devoted servants in the death of Miss Rose Loughborough. She had served as choir mother from the hour the Cathedral services were first conducted in Bethlehem Chapel. Miss Loughborough gave both time and thought to the care of the boys and young men who composed the choir during those years. She endeared herself to all by her many kindly acts and her Christian character.

On January 1, 1931, she tendered her resignation, which was accepted regretfully by the Cathedral officials. On her retirement Bishop Freeman, in the presence of the choir, expressed his regret and his appreciation of all that she had done in her quiet and unobtrusive way for the Cathedral.

Miss Loughborough died on March 29, 1931, at the Louise Home in Washington. The funeral was held in the Bethlehem Chapel, Canon Peter and Canon Dunlap conducting the service. Interment was in the family plot in Oak Hill Cemetery.

Miss Loughborough was the daughter of Nathan Loughborough and his wife Anne Rose of "Rokeby," Fauquier County, Virginia, where she was born on October 7, 1851. For the past fifty years she has made her home in Washington. Among her distinguished ancestors were the Reverend Robert Rose, who helped to plan the city of Richmond, Colonel William Fitzhugh of Stafford County, Virginia, and many others of note. Nathan Loughborough of Grasslands was her grandfather.

# The Cathedral Measure\*

By the Reverend A. G. Robinson

*Canon of Winchester and Proctor in Convocation*

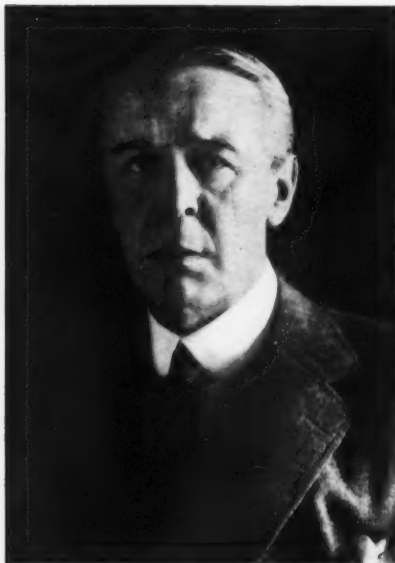
THE long-drawn-out debate on the Cathedral Measure came to an end on February 6th, when the Assembly gave it a unanimous vote of Final Approval, to the great relief of the members-in-charge, and of many members of the Assembly who had found so complicated a Measure difficult to understand.

The ball was set rolling as long ago

\*Reprinted from April, 1931, issue of "The Church Assembly News," Church House, Dean's Yard, Westminster, S.W.1, England. Canon F. Partridge, Secretary of the Press and Publications Board, through whose co-operation the photographs presented with this article were obtained, writes: "The Cathedral Measure has not yet come before Parliament, but the Junior Cathedral Clergy, who threatened to oppose it on the ground of the anticipated infringement of some of their ancient rights, have withdrawn their opposition. \* \* \* I will send you word when the Measure receives the Royal Assent so that you may not miss by any accident the information which is material to the work you have in hand." (Editor's note)

as the beginning of 1924, when the Commission of Enquiry into the Property and Revenues of the Church, presided over by the late Lord Cave, made some recommendations in regard to cathedral management, and suggested that a special Commission of Enquiry should be appointed by the Assembly to deal more thoroughly with the subject. The Assembly in the same year appointed this new Commission, consisting of twenty members, with the present Archbishop of Canterbury as its chairman.

Every cathedral in England was visited in turn by representatives of the Commission. Much evidence was received from witnesses, both clerical and lay, who were encouraged to express freely their opinions in regard to



VISCOUNT CHELMSFORD  
Chairman of the Commission



RIGHT REVEREND E. COURTENAY PEARCE  
Bishop of Derby



the work of the cathedral with which they were connected.

From the outset it was realized that it is most desirable that every cathedral should live its own life, and develop on its own lines. Among the older cathedrals no two are exactly alike in their statutes, their customs, their history, and the conditions under which their work has to be done. To attempt to crush all individuality, or to provide one uniform set of statutes to be adopted everywhere, would have been a fatal mistake.

It was discovered that many of these older cathedrals are hampered in their work because their statutes were drawn up centuries ago, and need adapting to modern conditions. It is, of course, possible to ignore a statute which has become unworkable; but as deans and canons take an oath that they will obey their statutes this way of settling the difficulty is far from satisfactory.

There are, altogether, forty-three cathedrals. Of these sixteen are also parish churches and at present have no statutes, and no legally constituted chapters.

In 1927 the Commission presented its Report, and was directed by the Assembly to prepare a Measure embodying its recommendations. The Measure was introduced in 1928, and there was a long debate about it during the Summer and Autumn Sessions. It received a vote of General Approval, and was then referred to a fresh Committee for reconsideration. The Measure had recommended the setting up of a permanent statutory Commission; the Assembly directed that the Commission should be only temporary.

The Appointed Committee worked through the Measure line by line. Many alterations were made, most of them intended to remove the suspicion that cathedrals were henceforth to be controlled by some central body sitting in London and having no intimate knowledge of the varying traditions and needs of the cathedral churches. In its amended form the



VERY REVEREND REGINALD WATERFIELD  
Dean of Hereford

Measure was again submitted to the Assembly. It passed through no less than three Revision Stages, the members-in-charge being most anxious to meet every objection that was raised, with the result that a Measure, which at first seemed highly contentious, received in the end a unanimous vote of Final Approval.

Of necessity the Measure is long and complicated. An attempt will now be made to explain in brief outline some of its main provisions.

A statutory body of Cathedral Commissioners are appointed, not less than seven and not more than ten in number. Their powers may be exercised during twelve years from the time of the passing of the Measure, but the Assembly may terminate them at any time after the expiration of seven years. The original Commissioners will be Viscount Chelmsford (Chairman), the Bishop of Derby, the Dean of Hereford, Canon A. G. Robinson (Winchester), Sir Walter Buchanan-Riddell, and Colonel F. H.

L. Meynell, D.S.O. All of them are members of the Assembly except the chairman, who has had an unusually wide experience of important administrative work. One other Commissioner will be appointed by the Ecclesiastical Commissioners. Vacancies will be filled, or new members added, by the Assembly on the nomination of its chairman.

In each cathedral there will be formed what is called the "consenting body." In the older cathedrals it will consist of the dean and chapter as at present constituted. In the modern (or parish church) cathedrals it will consist of the bishop, the dean (if any), the incumbent, the canons (whether residentiary or honorary), and two representatives of the Parochial Church Council.

The main work of the Commissioners will be to provide, by means of "schemes," for the establishment and revision of constitutions and statutes of every cathedral, and for the administration of its property and revenues.

The Commissioners will be subject to the general control of the Assembly, and in the preparation of schemes must act in consultation with the consenting body of the cathedral concerned. Legal sanction cannot be asked for any scheme unless it has first received the approval of the bishop and of the consenting body, except in the case of schemes dealing with the transfer of land to the Ecclesiastical Commissioners, or with the dissolution, in a few cathedrals of the Old Foundation, of what are called "minor corporations."

Before a scheme can become law it will have to get round or over many bunkers carefully placed in its way. After the Commissioners, the bishop, and the consenting body have come to an agreement, the contents of the scheme must be communicated to all persons directly concerned, and to the Assembly. A copy of it must be available for inspection at some convenient place in the diocese. The scheme may

be then revised in order to meet any reasonable objections. Having been sealed by the Commissioners, it goes forward to the Privy Council, and objectors (if there are any) have a fresh opportunity of being heard. Having survived so far, the scheme is next laid on the table of each House of Parliament, and finally reaches His Majesty in Council to receive final sanction. All this is terribly elaborate, it may be said. Quite so; but there must be no hole-and-corner business in anything that concerns the life of our English cathedrals.

Every scheme must provide that the bishop shall be visitor, and define his powers and duties. It must also prescribe the occasions and conditions upon, and subject to, which he shall be able to celebrate, to preach and to use the cathedral for special services.

In the case of the older cathedrals the scheme must provide that the chapter shall consist of the dean and all the canons, residentiary and honorary. The chapter will sometimes act as a general chapter, to which all its members are summoned, sometimes as an administrative chapter, which will be the chapter as at present constituted. The scheme will prescribe the respective powers and duties of the chapter when acting in either of these two ways.\*\*\*

The Measure provides that the Ecclesiastical Commissioners may, with the consent of the Assembly, make grants to cathedral churches.

Though a large part of the Measure may seem to be concerned only with the machinery of cathedral life, its real aim is so to fashion that life that every cathedral may be a true Mother Church to the diocese, a home of worship where every detail is arranged with loving care, and where continual witness is given to the things unseen and eternal. To it clergy and people will be encouraged to come, and from it will go out into the diocese many activities helpful to the religious life of the people.

## Creative Work on a Cathedral Hillside in Behalf of an Atmosphere of Peace\*

By Florence Bratenahl

**H**IDDEN away on one of those delightful English lanes that must at this very moment be full of the tangled beauty of hedgerow mayblossoms is perhaps the smallest house of worship in England. Some of you may know it, may have chanced to come upon it as I did when not much more than a child. Reaching

out, I felt I could gather it in my hand. Bemerton, irresistible in its appeal, the ancient village church of George Herbert. But my heart was drawn out even more when his garden was discovered spreading gently those quiet lawns to the river's edge; a beautiful stream, grassy banks, with Salisbury Cathedral across meadows in the distance. Indeed with that Gothic spire rising there in a framing of noble trees, the garden itself

\*EDITOR'S NOTE: Extracts from the Report of the Chairman of the Garden Committee at the annual meeting of All Hallows Guild held in the Bishop's Garden, May 22, 1931.



MEMORIAL IN THE BISHOP'S GARDEN IN MEMORY OF ELEANOR PEPPER NEWBOLD,  
GIVEN BY THE JUNIOR GARDENERS OF PHILADELPHIA

This 15th century carved stone relief has recently been chosen by the Junior Gardeners of Philadelphia in loving memory of Eleanor Pepper Newbold. This memorial was dedicated by the Bishop of Washington at a beautiful service on May 22, 1931, at which about thirty guests from Philadelphia were present. The fragile beauty of the rose vine just above the ancient kneeling figure was in perfection of bloom on that day.

seemed a veritable part of it all, creating a wonderful atmosphere of peace. Why is it, can you tell me, that we can never forget that garden? And why is it that we should speak of it today? Far away, unseen, almost unknown except for an association with the thoughtful hours of one of England's most unusual men, and yet its spirit carries beyond those borders and here on this Hillside of ours we crave what it offers; an atmosphere in which through the centuries "one may watch God's blessing spring out of the earth."

There was a time, not so long ago now,—only six years,—when some of our own acreage here of raw red clay, utterly barren, could scarcely be regarded as the Bishop's Garden of the National Cathedral. And how could we at that time dream or even vaguely feel any assurance of the beauty we hoped to evolve from conditions seemingly so hopeless. And yet today we are gathered within this Garden, for whose development you as members of the Cathedral Garden Guild are responsible; a place where hundreds now find their way, so many turning to it for absolute relief from the noise and turmoil of the city; a Sanctuary; to quiet those restless questions in their minds or to satisfy some of the hunger in their souls. Why is it, they come again and again? Not merely to see or lightly to enjoy; but reverent, receptive of what it has to give; deep measures of an atmosphere they would absorb.

And to many who can never visit this Garden, except in imagination, it has grown to mean something in their lives. How is it we receive letters, gifts, and memberships from almost every part of the world? China, Hawaii, Turkey, Porto Rico, England, France, Germany and Switzerland, Cuba, the Argentine, as well as widely throughout our own nation. Sometimes we feel as though the beauty of this Hillside

and all that it stands for seems to mean more to people at a distance than to some of our own residents as near as Massachusetts Avenue. With only a slender paper-covered book to carry its pictures and their story, still a chance copy may travel a long way. One letter among several from California assures us that "the Bishop's Garden gives much pleasure to many in Sacramento, especially to a young blind girl who seems to see everything that is beautiful."

How has this all come about? We do not pretend or try to understand. Deep gratitude crowds out all other feelings for we know efforts mean nothing unless quickened by that touch which is Divine. It may be quite possible to create designs in harmony with a 14th century Cathedral and to bring to this Hillside as offerings the finest material for the plans' execution; but it is wholly beyond our power to develop an atmosphere of peace unless something beyond human striving enters in and chooses to dwell there. But it is not beyond any of us as a Guild, as All Hallows Guild, into whose hands the entire Hillside has been placed for the care as well as the beautifying of the Cathedral Close, to help guard and preserve this unusual spirit; and as the noise and confusion of construction somewhat lessens through future years with the gradual completion of the buildings and planting, to hope that this atmosphere with its life-giving air will pervade further throughout Mount Saint Alban. . . .

In regard to the creative work of the Office of All Hallows Guild, it includes not only the detail designs for all the landscape developments which go forward as rapidly as funds from gifts and memorials are received, but also the actual execution of the plans themselves, transforming oftentimes by major transplantings of unusual material a neglected area into a composition of singular charm.



A LANDSCAPE DEVELOPMENT WITH ANCIENT AND LONG-LIVED MATERIAL WHICH HELPS  
CREATE AN ATMOSPHERE OF PEACE ON THE CATHEDRAL HILLSIDE

This view taken just below the Bishop's Garden of an area under recent development suggests how the landscape work as designed and executed by the Office of All Hallows Guild endeavors to be in harmony with the 14th century architecture of the towering structure above. The quiet beauty of its unusual planting seems to create an atmosphere in which "one may watch God's blessing spring out of the earth." The cross in the distance surmounts a wrought-iron gateway which leads from the Bishop's Garden to the Pilgrim Steps. The large English yew tree, right foreground, was given by the Catonsville Garden Club of Maryland.

But every detail, every portion of Mount Saint Alban as it has a chance to be set free and truly come into its own, never loses sight of its relation to the far larger plan of the entire Hillside. The recent completion

of our Revised Layout drawing of the Cathedral Close really represents many years of study of the problems as well as the unique opportunities of these grounds. This plan was accepted by the Cathedral Chap-



ter last October and as it has been reproduced in *THE CATHEDRAL AGE* and in our own *Garden Book*\* it may now be somewhat familiar to you.

Concerning completed work: the Bishop's Garden you probably know well and you may have a slight acquaintance with the Cloister Garth of the College of Preachers. But whether they are young or old it is hard sometimes to remember! Since the Pilgrim Steps and their planting were completed a year ago they have taken on a pleasing mellow look while the tender new growth of ancient box, yew and magnolias increase their beauty. Be sure to find your way to a tiny new Spring Garden just below the dark shaft of our tallest yew tree. This as well as the Pilgrim Steps and their planting is a portion of Mr. and Mrs. Roland L. Taylor's memorial. A carpet of crocus and grape hyacinths has now vanished until another season but old fashioned blue flax, bleeding heart, columbine, lavender and meadow rue are following in happy succession.

Another new development you must be sure to see, besides revisiting whatever may be your favorite places, is that area just below the Bishop's Garden which now, after many weeks of thrilling transplanting, extends its beauty southwards to the future Pilgrim Road and eastward to the boxwood of the Steps. Even though not yet finished it already contributes a wonderful picture on a broad scale. This work, which gave employment to large numbers of men, was made possible by an anonymous lover of this Hillside advancing what we call a "magic fund" to acquire rare plant material and historic stone as opportunities for possible purchase might arise. In this way valuable trees and shrubs have been recently moved here and which now become available for gifts or memorials. As you look at

it all either from the Shadow House or from a distant point on the middle landing of the Pilgrim Steps, don't fail to notice two wonderful trees, so ancient and picturesque in their growth, the two forming one dense mass above their clustered stemmage. They are perhaps as large and as old specimens of tree box as are known in this country. Some day these two noble trees, regarded as one, will doubtless be chosen as one of the most outstanding living memorials on this Hill.

Not far distant is a recent remarkable gift which we are delighted to record in association with the Catonsville Garden Club. Some measure of our gratitude for this wonderful English yew tree was expressed in our new *Garden Book*, but we are glad of a more personal word to tell how deeply we do feel about it. If only you could have all witnessed the memorable transplanting of this great tree. Its age, its unusual size,—thirty feet broad, with a height of eighteen feet—made the journey one of our most challenging adventures. There wasn't a bridge or railroad culvert that really wanted that strange mammoth form to pass under or over and the Maryland authorities required two state officers to escort it on its way. But those of us waiting for it on the Hillside welcomed it and the birds welcomed it. What a stir of excitement and flash of wings to its branches; two mocking birds claiming it as their own, their very own, while the men labored with noisy winch and cable line beneath the tree in its final planting.

Two other wonderful new gifts from garden clubs; one from the Junior Gardeners of Philadelphia has just been dedicated as a tribute in loving memory of Eleanor Pepper Newbold: a fifteenth century carved stone relief with a kneeling figure in its panel, located in the long wall of the Perennial Border not far from the

\*EDITOR'S NOTE: "A Cathedral Hillside and Its Gardens," Edition of 1931, fully illustrated, published by All Hallows Guild. Fifty cents a copy.





TWO TREES OF UNUSUAL CHARACTER RECENTLY PLANTED BELOW THE CATHEDRAL WHERE THE BISHOP'S GARDEN NOW EXTENDS ITS BEAUTY TO THE FUTURE PILGRIM ROAD

A recent transplanting adventure, fraught with difficulties, was moving 165 miles from Virginia two of the oldest known tree box, *Buxus Sempervirens*. As centuries had passed these trees had grown together, forming one mass, 25 feet in height with an amazing breadth of 37 feet. What is perhaps of most striking interest is their delightful clustered stemmage revealed below the density of towering growth. Some day these two noble trees, regarded as one, will doubtless be chosen as one of the most outstanding living memorials on this hill.

Pool, with the enchantment of a the Garden Club of Georgetown, has Mrs. George C. Thomas rose over- most generously subscribed for that hanging it. One of our own clubs, walk of historic George Washington

stone, leading northward from the Yew Walk to the Pool, choosing an old English boxwood above it as part of their gift.

An undertaking we are now deeply engaged in from funds received from an anonymous donor is the construction of that massive Norman retaining wall below the Cathedral which runs eastward from the Pilgrim Steps at the head of the deep ravine. A Norman arch in this wall will form the entrance to the Choirway and will be constantly in use by the choir boys on their way to the Cathedral. Built of the same stone as the Pilgrim Steps this arch is designed in harmony with the two twelfth century Norman arches in the Garden.

At the College of Preachers other construction work by the Office of All Hallows Guild is going forward, the entrance gates and wall, from funds given our Guild by the late Mr. Alexander Smith Cochran when he generously provided for the landscape development of this building. This wall is in reality a portion of the one which has been dreamed of for years to surround the Cathedral Close with the symbolism of twelve gates named after the Apostles. Designed to conform with the Tudor architecture of the College of Preachers this entrance is not only a means of access to this building but primarily a major approach to the Cathedral. Eventually there will be wrought-iron gates while unusual planting will add its own charm. Should you drive homeward this afternoon by the way of Woodley Road, notice the present progress on this wall as well as the amazing growth of that ancient wistaria vine which has now climbed to the top of the tower.

We are asking Bishop Freeman this afternoon to tell you of the urgency of some of our proposed new work which we are most anxious to undertake, especially bearing in mind the Bicentennial events of next year. Such large projects as the Pilgrim

Road and other major approaches to the Cathedral, the Norman Bridge, deep ravine with its symbol of living water, the foot-path up the wooded slope called the Pilgrim's Way and the newly designed great amphitheatre where thousands might gather for outdoor services on this Hill. But I would like to introduce whatever he might wish to say by speaking of one urgent reason why we ourselves would like to have these funds in hand for *forward work*.

Two years ago a woman on the Pacific Coast who had never been to this Hillside was stirred at the thought of our great Pilgrim Road. She could feel what it would mean through the centuries. So she sent us an offering which was enough for the cost of the survey of this road and its design. But this drawing waits, the Hillside waits, and you might say the Nation waits for this noble approach up through the forest to the Cathedral. And there are still others who must wait,—a quiet group there with tense faces, with an anxiety that grips their souls and ours. We mean the men themselves, our own workers, those who have proved themselves so tireless and willing and have given of their best to this Hill. For with our various present undertakings nearing completion the funds for these particular purposes will soon come to an end, including our Special Emergency Fund for Unemployed which proved such a Godsend throughout winter and early spring. So unless some new projects can go forward within the next six weeks, most of these faithful men will have to lose their jobs.

As we look at it there are many ways to help this acute situation. For example: every penny from our membership dues or any increase in them helps just so much; every gift or memorial subscribed for in the Garden adds greatly to our power to furnish work for needy men;—and we have listed "gifts and memorials"

from five dollars to many thousands;—while every effort you may spend in stimulating interest in our larger projects is surely given in a worthy cause. If we think, as we do, of this Cathedral Hillside affording unusual opportunities for creative work, should we not include that very wonderful opportunity to relieve widespread suffering and to create self-respect in the minds of many men who sincerely

apply here, not for a day's dole, but for an honest day's work, and faithfully fulfill it? And this wholesome labor carries even further, creating in the home itself, in the hearts of their wives and children that very thing we have been speaking of and longing to preserve on this Hill and in this Garden; an atmosphere of peace, as of God indwelling.

## Canterbury Friends Report Progress

### Turning Their Attention to New Reparation Needs In That Venerable Cathedral

THE report of the "Friends" is not what is usually meant by the words "Annual Report." It is far more like an illustrated quarterly magazine. The fact that the printers are the *Cambridge University Press* is a guarantee of the excellence of the general layout. To purchase such a publication for the modest price of sixpence is remarkable; moreover it is issued free to all Friends of Canterbury Cathedral, numbers of whom, on both sides of the Atlantic, have written to express their appreciation of its contents.

Here are a few extracts:

"New York.—Allow me to extend my warm and hearty thanks for the really fine and most interesting report of the 'Friends' which I have read from cover to cover. It is indeed fascinating, and the information is not only helpful, but inspiring."

"Vancouver, B. C.—I have just received the last report, and cannot speak too highly of it."

"England.—The fourth annual report is a treasured thing of beauty and interest."

"Royal Academy of Arts, London.—The reports have always been well worth studying and keeping, but I venture to think that this one surpasses all others."

Readers will by this time be wondering what the report contains! There

are nine full page illustrations, and more than forty pages of letterpress.

You may read in it how to become a "Friend" for 5s—or more, and a Life Member by a donation of £20; you may learn that the work of the "Friends," completed and in progress, amounts to a total of almost £8,000; and that a new and urgent need has arisen, for the reparation of the gateway leading to the Cathedral Precincts, the Christ Church Gateway, as it is called, one of the finest examples of Tudor architecture in all England. The hand of time has dealt cruelly with it during the last 130 years, as is shown by an illustration of the beautiful drawing made about the year 1800. Even this can give but a faint idea of what its beauty must have been in the 16th century when, fresh from the hands of the masons, the mortar scarcely dry between the stones, it attracted the admiration of two of the greatest monarchs in Europe.

On a May day in the year 1520 there rode through the streets of Canterbury, King Henry the Eighth of England, and the Emperor Charles the Fifth. They were greeted by the

Corporation of the City, clad in new livery gowns of tawny cloth. As they approached the Cathedral, they were met by Archbishop Warham and conducted to the great West Doors. At the Shrine of St. Thomas of Canterbury in the Trinity Chapel, they "said their devotions and offered obligations," after which they were escorted by the Archbishop to his palace, and entertained by the Primate for three days at "incredible expense." At the end of that time Charles set out for the Netherlands, and Henry for Calais and the Plain of Ardres, where Wolsey was to stage the unique display known as the Field of the

Cloth of Gold. All this, and much more, we may read about that wonderful Gateway in the report.

Sad to relate, the Gateway needs the sum of £4,000, if those who are living to-day are to preserve it and beautify it once more for those who come after.

A most attractive photograph of Canterbury and the Cathedral from the air is included in the report. This shows to the fullest advantage the great length of the Choir, completed at the east end by a corona or coronet of ten points, a unique feature in cathedral architecture. Owing to the great cataclysm that rent the Anglican Church and distributed Christen-

dom far and wide in the time of Henry the Eighth, it was never finished, and it remains, an uncompleted masterpiece, for the admiration of all who behold it.

Here again, owing to the decay of the Caen stone used in its construction, and the increasingly polluted atmosphere, the corona has now reached a precarious state; and the "Friends" have undertaken to provide the cost of reparation, estimated at £4,000.

For book lovers there is a deeply interesting photograph of a page of Register "I," one of the most treasured possessions in the Cathedral Library, whose tattered vellum leaves have been repaired by the British Museum with almost



CHRIST CHURCH GATEWAY AS DRAWN IN 1800

miraculous skill at a cost of £80; and for this also the "Friends" have made themselves responsible. The Register contains a hand cartulary or portable collection of the Charters of Kings and Archbishops of the 13th century. They are beautifully written, with large capitals decorated with pen and ink arabesques, executed in black with red lines.

There is an illustrated article of great interest on Henry the Fourth, the only King of England who chose Canterbury Cathedral as his place of sepulture, and whose beautiful alabaster tomb was placed hard by that of his uncle, Edward the Black Prince.

The report explains that the little Chantry ordered by the king in his will, where two priests were to sing and pray daily for his soul, will be refurnished during the summer by a "Friend of Canterbury Cathedral." The Chapel was dedicated to Edward the Confessor about 1437, and pictures are presented of two exquisite needlework panels, illustrating the legend that King Edward gave his golden ring to a pilgrim, who proved to be St. John the Baptist in disguise. These panels, designed by Professor Tristram, and executed by the Royal School of Needlework at South Kensington, will be placed on the curtain behind the altar, which will be dedicated at the Festival of the Friends on July 25th.

An announcement of great interest in the report is that a special service for Americans residing in and visiting England, will be held on Friday, July 24th, when the Archbishop of Canterbury will be the preacher. After tea in the Water Tower Garden, Lord Darling will address the guests in the Chapter House. Applications for seats should be made to the Steward and Treasurer, Friends of Canterbury Cathedral, Canterbury. This day will form part of a Friends Commemoration Week of Services, Lectures and Music, to be held from July 22nd to 25th.



THE HAND OF TIME DEALT CRUELLY WITH IT



## Ascension Day on Mount Saint Alban

A Member of the National Cathedral Association Writes an Open Letter to Her Associates Who Were Not There

**M**Y dear Cathedral Builders: May 14th added another golden link in the chain of Ascension Days which are so interwoven in the history of Washington Cathedral. The close association Ascension Day has had with the Cathedral undertaking since its inception is both picturesque and significant. Perhaps you do not know that the Cathedral is oriented to the rising sun on the traditional Ascension Day. This particular day in the Church Calendar has a high and holy significance for the thousands of builders of Washington Cathedral. It is also chosen for the annual meeting of the National Cathedral Association.

Special interest attached itself to the celebration from the presence in Washington of local chairmen and other Cathedral workers affiliated with the movement in many other communities. These National Cathedral Association delegates, as it were, had come to the National Capital to "ascend with heart and mind" Alban's Holy Hill and to view the growing Cathedral, a witness in the heart of the nation of that Kingdom of Christ which exists in the Republic. The news had been made public also that Mrs. Herbert Hoover, wife of the President of the United States, graciously serving as Honorary Chairman of the National Women's Committee for Washington Cathedral, would place the first stone in the North Porch.

Two radio broadcasting chains had asked for the privilege of broadcasting this stone placing ceremony throughout the nation where unseen millions were to participate in the joyous moments which were to mark the actual starting of this portion of the fabric; as Mrs. William Adams Brown, chairman of the National

Women's Committee, said in her address, a "lovely poem in stone, which will speak to coming generations of our love for our religion and for our country." Summing up in one paragraph, she described the North Porch as "serving as a vestibule, through which our children and our children's children and thousands of men and women of every race, creed and tongue, may freely enter into the Sanctuary of God, to find inspiration there for human service and strength and peace for their own souls."

A special platform was included in arrangements made for a large congregation to stand in the Cathedral construction yard facing the spot where the historic stone was to be placed. There was only one uncertain element in all the plans—and that was the weather. Drizzling rain in the early morning, then a let up, and a variety of changing weather moods kept the Cathedral officials in a state of doubt as to whether the ceremony would be held outside or in the Bethlehem Chapel. From the White House came the word from Mrs. Hoover that the threat of rain did not trouble her in the least and that she intended—rain or shine—to actually place that first stone in the North Porch.

So the morning hours passed with National Cathedral Association leaders from other cities enjoying pilgrimages through the Cathedral crypt chapels and to objects of religious devotion and interest within the Cathedral Close. For several it was their first visit to Mount Saint Alban. The joy they felt in thus actually seeing the project for which they had prayed and worked was revealed in their faces.

All these Cathedral builders and workers were animated, I am sure, by the spirit in some wonderful lines I





MRS. HOOVER PLACES THE FIRST STONE IN THE NORTH PORCH

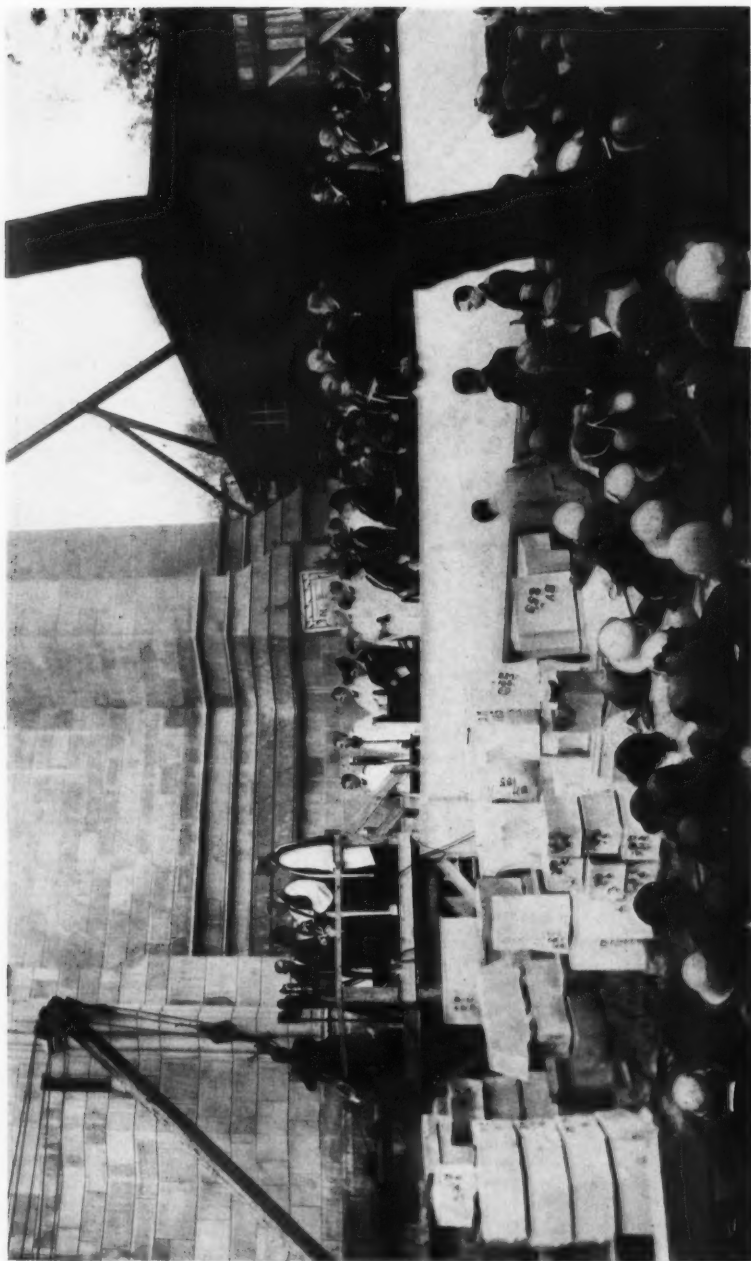
Impressively Mrs. Hoover as honorary chairman recited the sentence of dedication: "On behalf of the National Women's Committee of Washington Cathedral I declare that the First Stone of the North Porch is duly and truly laid. May God bless us and prosper the work of our hands upon us."

once found, quite by accident, in a book written for young people about the building of Rheims Cathedral.

I often say them to myself when I

catch a glimpse of the Cathedral unexpectedly from the city:

*"The work of my hands for my cathedral,*



Photograph by R. J. Bonde & Sons, Inc.

**CATHEDRAL FRIENDS AND WELL WISHERS WITNESS THE STONE PLACING CEREMONY HELD BENEATH THE NORTH TRANSEPT WALLS**  
 From far and near came these friends and builders of Washington Cathedral to take part in another notable Ascension Day service. Eagerly they watched the significant scene—another step forward in completing a "House of Prayer for All People in the Capital of the Nation." On the small platform Mrs. Hoover, trowel in hand, is standing with Bishop Freeman and Dean Bratenahl. Among those to be seen on the lower platform group are Canon Peter, Mrs. Freeman, Miss Susan Dyer, who accompanied Mrs. Hoover, Mrs. William Adams Brown, Mrs. John D. Sherman, Mrs. Gibson Fahnestock, Mrs. George C. Christian, Mrs. Francis T. A. Junkin, Bishop and Mrs. Rhineland, Under Secretary of State William R. Castle, Jr., and Arthur B. Lisle.

*The love in my heart for my  
cathedral,  
The thought of my brain for my  
cathedral,  
The sureness of my sight for my  
cathedral,  
The life of my life for my  
cathedral."*

Promptly at two-thirty we were all assembled in Whitby Hall,—a building dedicated to the memory of a noble woman who served religion and education in her day and generation. On the platform were seated the leaders of the Cathedral enterprise, Bishop Freeman, Dean Bratenahl, Bishop Rhinelander, Warden of the College of Preachers, Mrs. William Adams Brown, and others who were to report on the progress made during the last twelve months. They had come to tell us of this growing fellowship of Christian men and women, now nearly 10,000 strong, which has enabled many throughout the nation to build themselves, through gifts and other expressions of interest, into the very walls of the rising edifice. Membership in the National Cathedral Association, as you know, not only enables the individual to become a "living stone" in this inspiring structure, but permits one to gain a greater understanding and a deeper appreciation of the history, service, architecture and ideals of all Cathedrals.

In his introductory remarks, Bishop Freeman paid tribute to the memory of James Parmelee, for many years a valued member of the Cathedral Chapter who remembered the Cathedral generously in his will, and to George Fisher Baker, the New York financier, whose several gifts to the Cathedral were announced recently.

The Very Reverend G. C. F. Bratenahl, Dean of Washington, was inspiring in his remarks on the progress in the construction, in the iconography or scheme of symbolism, and in all that is being done to make this the most beautiful Cathedral in

America. He also told how many large offerings to the Cathedral had come through initial interest established through membership in the National Cathedral Association.

Among those who made reports were Mrs. Frederic W. Rhinelander, chairman of the New York Committee, and Mrs. William C. Rives, chairman of the Washington Cathedral Committee in the District of Columbia. Mrs. Rhinelander called attention to the fact that the New York Committee had been in existence for more than thirty years. She reported \$31,000 in material returns for the last year. Mrs. Rives said that \$127,475 had been contributed through the Washington Committee during the year in cash and pledges. Mrs. Robert Chew read the minutes of the previous meeting.

Mrs. John Dickinson Sherman, presidential commissioner of the George Washington Bicentennial Commission and honorary vice chairman of the National Women's Committee for Washington Cathedral, in telling how churches can cooperate with the Bicentennial urged that a great service for young people be held in the Cathedral Amphitheatre on June 12, 1932. Mrs. William Adams Brown, speaking for the National Women's Committee, gave an illuminating address on the activities of that group of Cathedral builders and workers.

The progress of the College of Preachers as a growing force in the entire Church was pictured vividly by Bishop Rhinelander.\*

Encouraging details of the year for the National Cathedral Association were recited by the Editor of THE CATHEDRAL AGE. Some of the high points of his report which typify the spirit and membership of the Association were these:

First, that the initials "N. C. A." might stand easily for a "New Christian Adventure"—a new North Transsept rising in the face of terrific handicaps, a Cathedral enterprise

\* See page 61 for text of the Warden's address.

striving to solve the problem of employment for several hundred families in a time of national economic depression.

It has been a significant year for the National Cathedral Association with 2,445 new members, making a total membership of 9,931. From the Cathedral Christmas Cards distributed last winter, N. C. A. memberships and other "living endowments," came \$82,183.84, the largest total for any year since the Association was formed. Forty-one new local chairmen had been established in fourteen states and fifty-three new Masonic representatives had been appointed.

Among the outstanding developments in the year were the reception of 283,228 pilgrims, the new hospitality cards available for all who wish to send friends to see Washington Cathedral, moving the Curator's office to the west end of the foundations, and establishing the Book Room. THE CATHEDRAL AGE celebrated its fifth birthday at Eastertide; it had grown from a circulation of 4,300 to 16,500 and from an issue of 32 pages with no pictures to 96 pages with profuse illustrations. The Patriots' Memorial Offering under the leadership of Mrs. Gibson Fahnestock had offered many an opportunity for memorializing an ancestor or honoring a friend or loved one.

Now it was nearly four-fifteen and several hundred of us were standing in the drizzling downpour in the Cathedral yard where the North Transept raises its Gothic beauty to the sky. Presently escorted by Mrs. James E. Freeman, wife of the Bishop of Washington, Mrs. Hoover arrived, smiling and eager to do her part in this moment in Washington Cathedral history.

The service began with the procession of Cathedral clergy and choir in vestments and members of the Cathedral Chapter in academic robes. As the long line walked through the construction yard headed by a crucifer bearing aloft the beautiful cross sent

by the Emperor of Ethiopia to the Cathedral, the words of the processional hymn: "Crown Him with many Crowns" seemed most appropriate to the occasion. The Reverend Dr. G. Freeland Peter, Canon and Chancellor, acted as master of ceremonies.

The order of service for the laying of the first stone of the North Porch was read by Bishop Freeman assisted by the Dean.

After the singing of "Christ Is Made the Sure Foundation," Mrs. William Adams Brown, chairman of the National Women's Committee, spoke as follows:

"Friends of Washington Cathedral in Washington and throughout our country: We are standing in the shadow of what will some day become one of the most beautiful Cathedrals of the world and, on behalf of the recently organized National Women's Committee for Washington Cathedral, we have the honor to invite American women in the District of Columbia and every state of the Union to join with us to sustain and to complete this wonderful building which is of spiritual value to our whole nation.

"The Bishop of Washington has asked us to take part in the coming celebration of the two hundredth birthday of George Washington by securing fifteen thousand new members for the National Cathedral Association and by building the Gothic porch of the North Transept of which the first stone will in a few moments be placed by Mrs. Herbert Hoover, the Honorary Chairman of our Committee.

"It is hoped that this porch may be available for use with other finished portions of the Cathedral at the great services which are to take place in connection with the Nation's commemoration of the birthday of our first president.

"American women never fail to respond to the appeal of a noble cause, especially if they believe it to be a cause which is of supreme importance to the American people.



NATIONAL WOMEN'S COMMITTEE CHAIRMAN BROADCASTS ITS AIM TO AMERICAN WOMEN  
 Mrs. William Adams Brown delivering her address in which she declared that "the Women's Porch is a lovely poem in stone, which will speak to coming generations of our love for our religion and our country. Through this porch our children and our children's children and thousands of men and women of every race, creed and tongue may freely enter into the Sanctuary of God." In the foreground are other stones awaiting their placing in the beautiful Cathedral by donors who thus symbolize their own share in the upbuilding of Christ's Kingdom on earth.





**BISHOP FREEMAN TELLS THE CATHEDRAL STORY TO THE RADIO AUDIENCE**

Expressing the deep gratitude of the Cathedral Chapter to the National Women's Committee, Bishop Freeman also tells how more than 50,000 persons through their offerings and prayers have builded themselves into the Cathedral in the Nation's Capital.

"That our spiritual development should keep pace with the development of our material resources is the deepest need of America today.

"And because this is so, I am sure that in the months to come, many women will wish to dedicate time, money and effort to the Cathedral at



the Capital of the Nation either by becoming members of the sustaining Cathedral Association or by helping to build the Women's Porch, a lovely poem in stone, which will speak to coming generations of our love for our religion and for our country. The porch will serve as a vestibule, through which our children and our children's children and thousands of men and women of every race, creed and tongue may freely enter into the Sanctuary of God, to find inspiration there for human service and strength and peace for their own souls."

Then stepping upon a smaller platform and using a silver trowel which has been employed in all important Cathedral functions, Mrs. Hoover helped to spread the mortar about the historic stone, a block of Indiana limestone. As it was lowered into place, Mrs. Hoover tapped it smartly with the trowel and then recited the following sentences of dedication in clear and distinct tones: "On behalf of the National Women's Committee of Washington Cathedral, I declare that the First Stone of the North Porch is duly and truly laid. May God bless us and prosper the work of our hands upon us." Then followed the singing of the doxology by the Cathedral choir of men and boys and the congregation.

After Mrs. Hoover placed the stone, Bishop Freeman spoke briefly expressing the gratitude of the Cathedral Chapter for her gracious act in performing this inspiring task for the National Women's Committee. The Bishop

told the congregation and the radio audience that more than 50,000 persons in all had contributed thus far to the upbuilding of Washington Cathedral.

Immediately after the service Mrs. Hoover greeted members of the National Women's Committee and of the National Cathedral Association at a reception in the Bishop's House. In the receiving line with the First Lady were Bishop and Mrs. Freeman, Dean and Mrs. Bratenahl and Mrs. Frederic W. Rhinelander, daughter of the late Right Reverend Henry Yates Satterlee, first Bishop of Washington.

The stone placing ceremony was broadcast over the Columbia Broadcasting System and the National Broadcasting Company's coast-to-coast network of stations.

Earlier in the day Under Secretary of State William R. Castle, Jr., was host at a luncheon meeting of the Executive Committee of which former U. S. Senator George Wharton Pepper is chairman. Plans for future activities of the Nation-wide Cathedral movement being led by General John J. Pershing were discussed.

The day ended gloriously in the Bishop's Garden where all enjoyed the beautiful flowers and the atmosphere of serenity on a Cathedral hillside. Another red letter day was written into the Cathedral annals.

How I wish you and all our Cathedral friends could have been with us! Next year *you* must come to Mount Saint Alban on Ascension Day.

With most cordial greetings,

ELISABETH ELLICOTT POE.

### UTAH FRIENDS SEND RADIO GREETINGS

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RT REV JAMES E FREEMAN

BISHOP OF WASHINGTON MOUNT ST ALBAN WASHINGTON D C

SPLENDID BROADCAST RECEPTION OUR GREETINGS AND BEST WISHES

ARTHUR W MOULTON HENRY A POST CHAUNCEY P OVERFIELD

# The George Coles Stebbins Deposit of Gospel Hymn Material

By Dr. J. B. Clayton

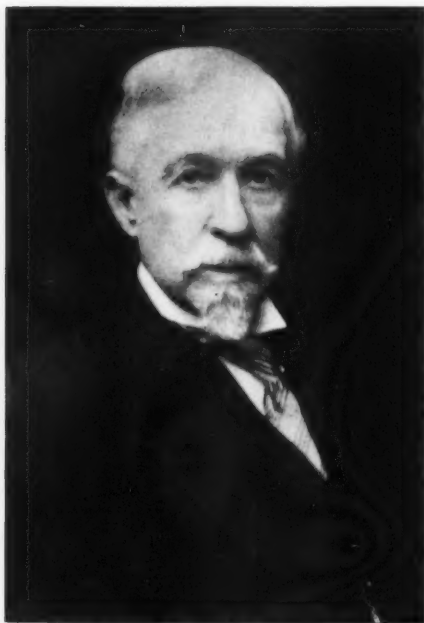
Onward we go, for still we hear them singing,  
"Come, weary souls, for Jesus bids you come";  
And, thro' the dark its echoes sweetly ringing,  
The Music of the Gospel leads us home.

THE aims of the George Coles Stebbins Deposit, now placed in the Library of Washington Cathedral, have been inclusive and conclusive—to include all, and exclude none, of the varied manifestations of evangelistic song, thus furnishing an ample and unbiassed mass of material for the study of the origins, development, and distribution of the Gospel hymn. The collection therefore has a place for

every typical mode of spiritual life in America: all church affiliations and sects, religious brotherhoods and societies. With this comprehensive assemblage of thousands of Gospel songs, are to be found both the classical church hymns, as well as contemporaneous secular songs. These three groups—the church hymn, the Gospel song and the secular song,—are essential to any appraisal of their inter-relations in the cultivation and expression of the religious life.

There is a sure, but not always exact, difference between the church hymn and the Gospel hymn. There is a degree of some such distinction as exists between the Norman and the Gothic in architecture. The Norman is solid, massive, horizontal, stretching out; the Gothic is no less solid and massive, but it is a vertical, stretching up. The Norman compels the observer to look across: the Gothic, to look up. The Gospel hymn, at its best, is as solid and, sometimes, as massive as the church hymn: it is horizontal, looking around the world and seeing "all classes and conditions of men"; it embodies evangelical truth infused with fervid appeals. It usually asks for an immediate personal decision to "accept Christ and His Salvation," relying on His Saviourhood and pledging obedience to His Lordship; while the classic or standard church hymn, without sacrificing either evangelical doctrine or vitality of personal faith, seeks the permanent realization of the Presence, and the satisfying possession of the love of God.

The church hymn invokes God: the



GEORGE COLES STEBBINS

He is still composing new songs of the Christian life in the fulness of his eighty-sixth year.

Gospel hymn *invites man*. The two are one in presenting the Word of the Cross, that "God was (and is) in Christ, reconciling the world unto Himself." It has often happened in the blessed vicissitudes of the soul, that the Gospel hymn has become a standard church hymn—for example, Bradbury's setting to "Just as I Am" and "He Leadeth Me," are at home in any hymn-book.

In general, the successful Gospel hymn has four indispensable characteristics: *simplicity* of melody and harmonic structure, *tunefulness* in musical phrase and line, *cheerfulness*—even joyousness—in both lyric and tune, and last and never least, it must be—*shoutable*, since many simple and Godly (if not musical) souls do not think they are singing at all unless they shout. Many Gospel hymns actually ask their singers to do that very thing. Gospel-hearted men with Gospel-minded music have met this fourfold demand with amazing success and frequency. It must be admitted they have sometimes, but not often, taken the steps from the sublime to the absurd. There are a few Gospel hymns (miscalled) which are merely sweet nothings fashioned into pious little ditties, and set to the tinkling tintinnabulations of jumpy rhythms reminiscent of baby's rattle. But think of the spiritual splendors in lyric and tune, to be found in such songs by Philip Paul Bliss as "Once For All," "I Am So Glad," "Eternity" or "Whosoever Will."

The better Gospel hymn is loyal in every way to the Gospel and Spirit of Jesus, and deserves its title. The cultured and uneducated Christian alike needs both the formal songs of praise, and the guileless, happy, homely, easy songs that find a place somewhere in the Apostolic "psalms and hymns, and spiritual songs," all of which all Christians are urged to sing "with grace in your hearts, to the Lord," and in the similar appeal to "sing and make melody" in the

heart. There is hope that the Lord will be pleased even if a scientific musician is not.

The perfection of hymnology is to be found in the Anglican hymnal. It is useless to expect any nobler hymn-tunes than Sullivan, Smart, Stainer, Pykes, Goss, and others have provided. But may not the children of God sing in their Father's House, and whistle in their own back-yards, the stirring and cheering melodies of Root, Bradbury, Bliss, Sankey, Stebbins, McGranahan, Kirkpatrick, Sweeney, Tullar and Gabriel? The Gospel song has an unquestionable mission to the man who cannot, or at least does not, appreciate the perfect Church hymn.

The more prominent of American evangelists who used the Gospel hymn in their meetings are represented in this collection. Charles G. Finney (1792-1876), the predecessor of Dwight L. Moody as the leader of American evangelism, used, though but scantily, such hymn-books as he found in the



DWIGHT LYMAN MOODY  
1837-1899

World Evangelist and Christian Prophet to whose meetings came multitudes wanting to sing.

churches. "I never saw a singing revival amount to much" was his final verdict. On one occasion he sat in the pulpit with his fingers in his ears that his tortured spirit "might not hear their dreadful howlings" while the saints—sang. One has only to study the hymn-books of Dr. Finney's earlier years, to see the most unsingable tunes ever written to some of the gloomiest verses in print.

Mr. Moody found a very different condition. To his meetings there came great multitudes who wanted to sing. With his marvelous ability to meet every need that arose in his career, he enlisted such soloists, composers and conductors as Bliss, Sankey, Stebbins, and others, who met the demand for popular religious songs with phenomenal success. "The Prize," by Root and Bliss (1871), reached a sale in excess of 100,000 copies, while the series of six books specifically known as "Gospel Hymns" passed the 1,000,000 mark. (And there have been hundreds of kindred books, some coming out in every year from 1871 to 1930.)

Of the more famous evangelists who used some book or books of their own, produced either by themselves or under their direction, twenty-one are represented in the George Coles Stebbins Deposit, as follows:

*Baptists* (3): A. B. Earle, Elder Jacob Knapp, and Henry Marvin Wharton;

*Congregationalists* (6): Edward Payson Hammond, B. Fay Mills, D. L. Moody, Asabel Nettleton, Reuben Archer Torrey, and D. W. Whittle;

*Methodists* (9): B. B. Bosworth, Alfred Cookman, Thomas Harrison, Sam P. Jones, John S. Inskip, Luther W. Munhall, William McDonald, Sam Small, and Charles H. Yatman;

*Presbyterian* (3): J. Wilber Chapman, George F. Pentecost, and William A. Sunday. To these may be added a book compiled by George Campbell Morgan (Congregationalist), and a book by Gypay Smith (Methodist), both of England.

The more prolific and otherwise prominent American composers, and singing evangelists of the Gospel

hymn, or compilers of such books, are represented in this collection with satisfactory completeness, and, in many instances, by autographed copies:

Charles M. Alexander (1867-1920), 5 books; Peter Philip Bilhorn, 8; Philip Paul Bliss (1838-1876), 4; William B. Bradbury (1816-1868), 18; William Howard Doane (1834-1915), 4; Edwin O. Excell (1851-1921), 20; Charles H. Gabriel, 13; J. Lincoln Hall, 12; Thomas Hastings, 8; William J. Kirkpatrick (1838-1921), 15; Robert Lowry (1862-1869), 6; James McGranahan (1840-1907), 15; Lowell Mason, "the Father of American Church Music", 13; I. H. Meredith, 8; C. Austin Miles, 9; H. R. Palmer (1834-1908), 2; Philip Phillips, "the Singing Pilgrim, who preceded all other singing evangelists," 3; Homer A. Rodeheaver, 7; George F. Root (1820-1895), 6; Ira D. Sankey (1840-1908), 26; George Coles Stebbins 1846—, 22; John R. Sweeney (1837-1899) 11; Charlie D. Tillman, 7; Daniel B. Towner (1850-1920), 14; Grant Colfax Tullar, 6; and Isaac B. Woodbury, 7.

In addition to the collection of books, the greater number of which have long been "out of print," there is, in process of completion, a compilation of approximately 25,000 hymns and songs, gathered from many sources, alphabetically arranged, and placed in loose-leaf binders to permit desirable insertions or excisions. The twofold purpose of this loose-leaf collection is first to bring together a mass of religious songs of all ages, climes and types, for convenient reference; and secondly, to furnish material for comparing widely different musical settings to the same group of verses. Special evangelical and evangelistic topics, such as The Cross, The Love of God, The Church, etc., are treated with a comprehensive fulness of lyric and music; and some of the outstanding Gospel Hymn composers,—Bradbury, Bliss, Stebbins, and later men,—are represented by separate and individual collections of their own songs. It is believed that when this loose-leaf collection is complete, almost every song which has ever had even a merely local use in American revivalism will be found, in some form, therein.

George Coles Stebbins is an accomplished and charming Christian of the old school; urbane, courtly, generous, industrious, cheerful and devout. His works, fame and influence, are co-extensive with Christian evangelism and missions. He is still composing new songs of the Christian life, in the radiance of his eighty-sixth year. He was one of the earliest members of the great original Moody group, Mr. Bliss and Mr. Sankey alone preceding him, both in 1871, while he began his distinctly evangelistic career in 1876. He was the "Gospel Singer", choir-leader, conductor and composer, in memorable campaigns conducted not only by Mr. Moody, but also by Major D. W. Whittle, Doctor George F. Pentecost, George C. Needham, and Doctor J. Wilbur Chapman. The religious leaders of America and England have been his warm friends. His unwavering loyalties, his gracious personality and rich religious experience, his accomplishments and contributions to Christian song, have made him beloved not only by all the members of his own profession, but by all who discern the religious values of Christian character and activity. The lone survivor of the Moody group, he is, himself, the ripened fruit and exemplification of American evangelism at its best. Mr. Stebbins has never sought any recognition from men, and has craved only the Divine blessing upon his life and works. It was fitting, therefore, that his name, although used with his reluctant consent, should be adopted as the symbol of the greatest group of evangelistic movements our country has yet known.

Mr. Stebbins' own contributions, mostly made before he was asked to allow this use of his name, have been most generous. He has donated about two hundred of the best treasures of his private Gospel Hymn library; a copy of his "Reminiscences", the most satisfactory narrative of Mr. Moody's work to be had; a large number of his printed songs, making it possible to compile a collection of them that now

includes practically everything he has published to date—the only collection of its kind there is; and, finally, he has given five original manuscripts of his world-famous songs, for which he was offered a large sum, but which he prefers shall go to the Cathedral Library. These five precious scripts are: (1) Evening Prayer—"Saviour, Breathe an Evening Blessing" (Boston, 1876); (2) "Only a Little While" (1880); (3) "Beyond the Smiling and the Weeping" (Detroit, 1880); (4) "Yielded to God" (1880); and (5) "Some Day," later called "Saved by Grace," written at Newport, R. I., and there first sung by Mr. and Mrs. Stebbins in "a Moody meeting."

It is the characteristic hope of Mr. Stebbins that this collection of Gospel Hymns may reveal to interested persons some of the simple means which God uses in the spiritual awakening of men; and that, through the transforming power of The Spirit of God, "the Lord and Giver of Life," these thousands of songs may be the "precious seed" from which even greater harvests shall yet spring to whiten the fields of Christ's Kingdom among men.

WASHINGTON  
CATHEDRAL LIBRARY



THE GEORGE COLES STEBBINS  
DEPOSIT OF GOSPEL HYMN MATERIAL  
COLLECTED BY DR. J. B. CLAYTON  
1930

THE BOOKPLATE AUTHORIZED FOR THE  
STEBBINS DEPOSIT



## Another Cathedral for Liverpool

FOR several years reports have crossed the Atlantic that the Roman Catholic community of Liverpool had in process of development a plan for a new Cathedral to be built in that city, but definite information on the subject was not forthcoming until a few months ago it became known that negotiations for the purchase of a fine site at Brownlow Hill had been initiated. Last summer, finally, it was announced that

Archbishop Downey had offered \$500,000 for the land and that the City Council of Liverpool, in control of the property, had decided to sell. A few days later the Ministry of Health ratified the Council's decision, and nothing but formalities remained to be concluded. Meanwhile it was reported that the architect selected for the new edifice was Sir Edwin Lutyens, known to Americans as the designer of the recently completed British Em-

bassy in Washington. The site obtained and the architect selected, Archbishop Downey consented to release to the press considerable further information regarding the plans. From a reading of the data thus rendered available it is clear that the city of Liverpool is to possess not one but two magnificent modern Cathedrals.

The Cathedral to be built by the Roman Catholic community is expected to be the largest in the world. Ten thousand worshipers will be able to see the high altar at one and the same time. The cost of the edifice has been estimated at \$15,000,000. It will require at least twenty years to build, and Sir Edwin has called



SIR EDWIN LUTYENS TO DESIGN CATHEDRAL



attention to the fact that, "By the time everything is finished I shall be eighty."

The design, according to Archbishop Downey's statement, is "characterized by enormous virility and strength." It is described as "something original and tremendously distinctive." The architect has indicated that it is "dignified and massive, probably of the Renaissance period, and contrasting with the Anglican Cathedral." "A very remarkable feature," the Archbishop said, "will be the choir, which will be sunk in a circular well in order that it may not obstruct the view of the high altar." Altogether there will be twenty-four altars, nine more than there are at Westminster Cathedral.

The narthex will be open night and day for the accommodation of worshippers.

Apparently the plan is that of a Latin cross in shape, somewhat resembling that of St. Peter's in Rome, attributed to Raphael. The exterior, it is indicated, will be of brick.

The *London Observer* says "Liverpool is indeed a fortunate city with two such undertakings on hand."

It is of interest to note that Sir Edwin Lutyens is an Anglican, not a Roman Catholic, while Sir Giles Gilbert Scott, the ar-

chitect of the Anglican Cathedral on St. James' Mount, is an adherent of the Church of Rome. Both these distinguished architects were numbered among the pilgrims to Washington Cathedral during the last few years. They expressed themselves as impressed with the magnitude and beauty of the work going forward to complete the Cathedral in the Nation's Capital.

JAMES WALDO FAWCETT.

Liverpool "Cathedral Builders," an organization of friends of the Anglican Cathedral, in many ways like the National Cathedral Association, has raised approximately \$70,000 in six years.



SIR GILES GILBERT SCOTT IS BUILDING ONE



## COLLEGE OF PREACHERS



### FROM THE WARDEN'S STUDY

Our plan for long-term students at the College of Preachers finds its chief obstacle in the danger of jeopardizing the future of any young

**Would New  
Preaching Order  
Solve This  
Dilemma?**

priest who should take himself out of the regular current of Church life and come to us for a prolonged period for study and training. There is a real dilemma here. On the one hand, the Church is losing greatly by its failure to develop and use to full advantage those special gifts, particularly in preaching, with which God has endowed certain individuals. On the other hand, if after ordination young men of special promise were withdrawn from active ministry, precisely for such development and training, they might find themselves under our present system without a chance of using the gifts they had developed.

\* \* \* \* \*

There is obviously at least a partial solution of this problem in the Religious Orders. These from the first have

**Never Were  
the Need and  
Opportunity  
More Obvious**

been the corporate expression of special vocations in the Church's ministry, outside of, and in a measure independent of, the normal routine of the Church's life. It may be that some form of Preaching Order, under a more or less elastic Rule, will prove to be our ultimate objective, however dimly discerned at present. Certainly we should not put it from us. Never were the need and opportunity more

obvious for really competent and authoritative teachers and preachers of the Church's faith. Never was the supply of trained and expert teachers and preachers more inadequate. It may well be that the revival of religion among us for which we pray, is waiting for a new order of evangelists with clear vocation, and adequate equipment, given up wholly to this work. That certainly may come and if it does come, the College of Preachers should help in it as best it can.

\* \* \* \* \*

There is another possibility, not to be taken as an alternative to, or substitute for, but rather as a first step towards, the larger

**Each Cathedral  
Should Be an  
Evangelizing  
Centre**

plan of a new Preaching Order. In this Church, Cathedrals and Cathedral organizations are becoming more and more familiar although they have not as yet had time or resources enough to function fully. It would seem a first necessity that each American Cathedral should be an evangelizing centre for its diocese or district. This evangelistic ministry should be led and directed by a member of the central staff, trained and chosen for this special purpose. Such a man would closely correspond to what is known in the English Church as a Canon Missioner. He would be a special preacher to and in his diocese. His time and labor would be given equally to the extension of the Church in the missions and outposts of the diocese and to the in-

tensifying of the spiritual life of the established parishes and congregations. Should such a plan prove practical we at the College would most eagerly and enthusiastically work in with it. Carefully chosen young priests, after a certain measure of experience in parish or mission ministry, would gladly be taken into residence with us for six months or a year or more, for the double purpose of testing their vocation and of giving them special training for their chosen work. When we, as well as the men themselves, were satisfied that they could fill positions as Canons Missioner to the profit and edification of the Church, we might together hope that such positions would be offered to them. Of course, at the beginning some risk would be involved, and we ought not to expect to have confidence placed in us until we had shown that we deserved it. In any case, such an outlook into the future as is here indicated is worthy of very careful consideration. We very seriously and earnestly ask your prayers and counsel.

\* \* \* \* \*

As a team of lecturers and leaders, Dr. Hodgson and Dr. Lowrie worked in together very admirably. The title of their conference was "Urgency in Preaching." In the mornings Dr. Lowrie dealt with "The Theology of Crisis," as illustrated especially in the teaching of Karl Barth. No one in this country is better versed than he in this extraordinarily interesting and influential movement in German religious thought and life. His presentation was stimulating, appealing and to the last degree provocative of thought. The primacy for religion of God's "otherness" or transcendence; God's majesty, incomprehensibility and mystery as the very breath of faith and true devotion; the reality and necessity of the utterly unique mediatorial work of Our Lord; the immediate or "vertical" invasion

of the "time process" by the timeless and eternal; these and other points at which the Barthian School directs its protest against the tradition of liberal Protestantism in Germany, were very clearly brought out by Dr. Lowrie and so sympathetically handled that it was easy to see why Barth and his followers are leading so remarkable a revival of spiritual life in Germany and why a sympathetic understanding of his message should help our own preachers to put a note of urgency in their own sermons.

\* \* \* \* \*

In apparent contrast, but really in the closest alliance with all this, Dr. Hodgson in the evenings explored and

**Lectures on  
The Meaning  
of Christian  
Ethics**

expounded the meaning of Christian morality or ethics, understood as nothing less than the outward demonstration of the inward presence of imparted and supernatural spiritual power through the Holy Spirit. He reminded us that the earliest name for our religion was "The Way," and that it was precisely this unique and united demonstration of a new manner of life that arrested the attention and finally won the allegiance of the contemporary world. With great insight and out of his large experience in dealing with particular and personal moral problems, he gave the men very practical help not only in the ordering of their own lives but also in meeting their inevitable responsibility for the moral guidance of their people in the manifold difficulties and perplexities of these days. Each conference held here is different from all the rest and this particular conference seems to stand out by virtue of its unusual suggestiveness. Someone has said that it is more important to ask the right questions than to get the right answers. Certainly both Dr. Lowrie and Dr. Hodgson sent the men away with a very clear sense of the goal towards which they must be striv-

**Teaching of  
Karl Barth  
Explained by  
Dr. Lowrie**

ing in their preaching and of the way which they must follow to the goal.

\* \* \* \* \*

It was a very great privilege to have Professor Hodgson with us for one more conference before he goes to

**Dr. Hodgson  
Becomes Canon  
at Winchester  
Cathedral**

his old home and his new work as Canon of Winchester, England. The College has had no more helpful friend or wiser counselor than he. He has been with us no less than five times, either as lecturer in our large Summer Conference, or as leader of a smaller group. It is safe to say that no instructions have left a deeper or more permanent impression than have his. He has also been one of the Warden's unofficial advisers since that group first came together. His return to England will be greatly felt also at the General Seminary, where he has had a marked and increasing influence. We know that we can count upon his unfailing sympathy and interest, and that his desire to return for visits to his friends will not fall far short of our wish to have him back.

\* \* \* \* \*

Dr. Hodgson is an intimate friend of Dr. Selwyn, the newly appointed Dean of Winchester. His appointment is no doubt

**Dr. Selwyn  
Proves a Not  
Unforgetful  
Friend**

partly due to the recommendation of the present Dean. The two men are very close in intellectual and spiritual sympathy, as anyone will realize who is familiar with their writings. We had the pleasure of having Dr. Selwyn with us three years ago. At that time he gave some memorable lectures on the Resurrection, which we still have hopes of publishing for him as soon as his busy life gives him a chance to revise his manuscript. Meanwhile he is a not forgetful friend of ours. In a recent letter he says there is a fine old building in the Cathedral Close at Winchester which he hopes to be able to convert into a College of

Preachers for the English clergy. There will certainly be a close and continuing bond between us and the Diocese of Winchester and this association may prove fruitful on both sides of the water, to both the mother and the daughter church.

\* \* \* \* \*

Professor A. E. Taylor's two series of Gifford Lectures have been published recently under the title: "The Faith of a Moralist."

**"The Faith  
of a Moralist"  
Commended  
Highly**

This really great work deserves much more than casual notice or cursory reading. No book has appeared in recent years which demands such careful attention by the clergy or holds such sure promise of enlightenment, both intellectual and spiritual. In these lectures, Mr. Taylor deals with the great moral and intellectual problems of our times. He has an extraordinarily wide range of accurate knowledge and in addition, a remarkable sense of proportion and a very significant spiritual insight. Perhaps the chief value of the book is that with unerring judgment, the writer gives the right point of departure for the consideration of each vital issue and then points with equal discernment in the direction where solution must be sought. Although the volumes together have an inseparable unity, at the same time each chapter may be taken and studied by itself. Professor Taylor is already well-known through his distinguished essay on "Theism" in Hasting's Encyclopedia of Religion and Ethics, as well as by his admirable contribution to "Essays Catholic and Critical."

\* \* \* \* \*

Our list of conferences and leaders for our next "term," that is from October, 1931, to June, 1932, is a varied and interesting one. Among the topics of the conferences are the following: "The Conduct of Retreats, Quiet Days and Other Devo-

**Conferences  
and Leaders  
Announced for  
Next "Term"**

tions;" "The Preacher and Modern Thought;" "Some Substitutes for Religion;" "Advent Preaching Today;" "Preaching and Ministry in Colleges and Universities;" "The Preaching of the Prophets;" "Preaching God in History;" "Religious Biography in Preaching;" "A Program of Pastoral Preaching and Teaching;" "Preaching and Pastoral Care;" and "Country Missions and Preaching." Among the leaders will be: the Bishop of St. Albans from England, the Bishop of Central New York, the

Bishop of New Hampshire, Canon Lilley of Hereford Cathedral, England; Dean Fosbroke, Dean Washburn, Dr. Fleming, Dr. William C. Woods, the Reverend Mr. Haughton and the Reverend Edwin Ford. There will also be another conference on "Preaching Missions." The Warden will be glad to hear from any who are particularly interested in one or other of these subjects and will try to admit applicants to those conferences which they may choose.

## Cathedral Partners in a Common Cause\*

SOME of you may feel that my part in this program needs explanation if not apology. These two institutions, the National Cathedral Association and the College of Preachers, at first sight have little or nothing in common. Their aims and methods are so different as to seem almost contradictory.

You are wholly concerned with *income*, that is, with what comes in. We, on our side, are entirely absorbed with *outgo*, that is, with what goes out. You are *money-raisers*, and you do it with extraordinary success, even in hard times, by hopeful confidence and gracious pertinacity. We, on the other hand, are *money-spenders*. All we have to do with money is to spend it, and, thanks to Mr. Cochran's generosity, we have a good deal to spend. Only last week we had a group of twenty-nine men with us. They came from California, Oregon, Colorado, Utah, Nebraska, Kansas, Iowa, Alabama, Florida, Illinois and other places, if there are any! It cost a lot of money to bring them. We thought it worth the cost. They seemed to think so too. That is the kind of thing we are doing all the time, although not always on so lavish a scale. So

you raise money, while we spend it.

Again you are builders. With your help, on this hill the great shrine is rising, stone by stone, which is to preach its silent sermon day and night with the eloquence of penetrating beauty. You are Cathedral builders. That is your driving motive and your great ideal. We are tenants, already in possession. Our building is all done. We look on at you with sympathy and interest, not unmixed with self-congratulation. Again, thanks to Mr. Cochran, we have a building of which the beauty and convenience are growing on us as we use it. Indeed, we are such settled and habituated tenants that we feel free to make complaints, as is the way with tenants. The smell of cooking in the kitchen is too penetrating and must be remedied. And we try to show ourselves good housekeepers by protesting against the bills for light and heat. You, then, are builders while we are tenants. Builders and tenants are not always the most compatible companions.

Once more, we both send invitations to people to come to Washington but our invitations are in very different terms. You say "Come and give. Bring something with you that you are prepared to leave behind you so that you shall go home lighter than you came." We say, on the contrary,

\* Bishop Rhinelander's address at the Annual Meeting of the National Cathedral Association on May 14th, 1931.



"Come and get. Come with empty pockets into which we will put at least enough to get you home. Come, if it must be so, with empty heads and straitened hearts and we will try to put into your heads and hearts matter worth your taking home with you and distributing generously to your people." So, as I said at the beginning, with you, all is income; with us, all is outgo. There does seem to be a difference, doesn't there?—almost an opposition.

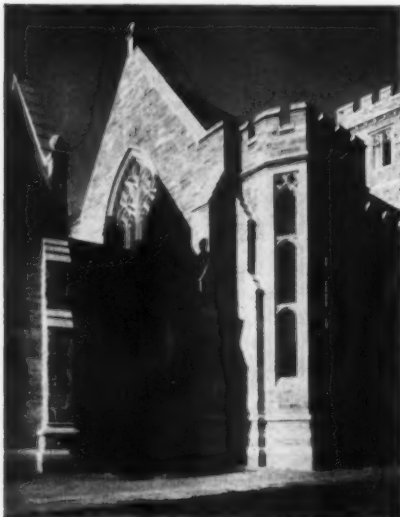
But it is not really so. That is a purely superficial view. Below the surface there is even now real co-operation, and there should be in the future a unity which will ultimately come near to identity.

Already we are partners. We, on our side, are making many friends for you. I lately had occasion to add up the total number of men who have been with us since the beginning of this work. Before we moved into this building, there had been 525 of them. Since we moved in, that is during the last year and a half, there have been 675. This makes a total of 1,200. A good many of these were "repeat-

ers," that is men who have been with us more than once. Deducting these, it would not be far from the truth to say that 1,000 priests of the Church have been our guests since we began. These men are working in every state in the union and almost in every Diocese. It may be that their interest and gratitude are directed chiefly to the College of Preachers. That would be only natural. But it certainly overflows to include the whole Cathedral enterprise. Many of them are very keen about it. Most, if not all, of them I think will be found ready to respond to your appeal and to open for you friendly doors into their parishes. That is at least something we have done for you.

On the other hand you have helped us by reinforcing the appeal which this institution, so closely identified with the Cathedral, and standing in its very shadow, makes to the men who come here. As each stone goes into its place and the whole fabric of your building grows into its destined form, the impression of it sinks more deeply and more permanently into those who visit it, and above all into the priests who come to our conferences. Many of them, living and working in isolated places, know the Church only in its weakness. Here they see it in its massive strength. They preach about it when they go home. They have often told me that on their first Sunday back among their people they can think of nothing else to preach about. So at least part of their texts and subject matter are given to them by your Association.

So even at present we are partners and later on we may be something more. After all the words "come" and "go" are, for a Christian, not opposites but rather complements. Each fits into the other. Both together make one perfect whole. It has been well said that we can't keep our Christianity unless we keep giving it away. Our Lord, in the days of His flesh, spoke two great words to His Disciples: "Come unto Me," and "Go



EXTERIOR VIEW OF COLLEGE REFECTORY



into all the world." He did not give one command to some and the other command to others. He gave both to all.

And as it is the same now with Him so it must be the same with us. This is Ascension Day on which, year by year, we acknowledge Him again as

Lord and King, and stand before Him ready for His orders. He is not saying one thing to you, and another thing to us. He is giving His orders for the day, and for all the days, equally to your Association and to our College, "Come unto me"; "Go into all the world."

## CONFERENCE ON "PREACHING AND CURE OF SOULS"

The conference was opened on the evening of April 17th by Bishop Rhinelander, who reminded the group of the aims and objectives of the College of Preachers. The Bishop stressed the value of living a regulated life together in an atmosphere of study and devotion.

Bishop Booth of Vermont in his lectures emphasized the necessity of direct teaching to the individual. Our moral ideal rests on our dogmatic faith and our dogmatic faith in turn rests on the revelation of God. Our Lord's ministry was built around His searching question to His Disciples, "Do ye now believe?" The trouble with most preachers is that they have no real objectives. Scripture, tradition, and reason; on these three our authority should be based in an uncompromising loyalty. "Never tell your people of your own uncertainties, for the pilot who tells his crew he does not know where he is going is inviting mutiny" (Prof. Royce). There must be a frank preaching of repentance and the necessity of giving up the standards of "the gods of this world." Pride and covetousness are the basic sins. In our lives as priests, we must take time to get at the root of our own difficulties, like the scientist who isolates his germs. Careful study is the basis of any later spiritual or intellectual accomplishment. If we keep at it, we shall find our weakness turning into strength. This is one of the essential themes of Saint Paul.

A brief summary of the Reverend Dr. John Rathbone Oliver's lectures follows:

We cannot preach as pastors unless we know our people and human nature. It is our work to find out what lies behind the outward actions of people, and every parish priest should know the signs of serious mental disease. Also he should know the problems of the sex element in life. Up to now physicians have been entirely materialistic in their outlook, and would have nothing to do with the mind. Over against this we have as a protest the development of Christian Science. Now we have come to treat the

mind as well as the body. Both are part of an integrated personality. What affects the one affects the other. The first step in personal work is to have unlimited patience. We must never look tired during the hours of conference, no matter how foolish the conversation may seem. It may lead in some blind way to a fundamental problem. Mental illness is as natural as physical illness, and the greatest obstacle in the way of its cure is an ignorant public attitude.

Dr. Oliver then went on to consider in detail certain types of mental illness, defining and distinguishing them with his well-known expert ability and giving directions and suggestions for their treatment.

Bishop Rhinelander concluded the conference on the last evening by leading a discussion on the question, "How Can These Conferences Be Made More Helpful?" It



SERVANTS' QUARTERS AND SERVICE YARD

was the general opinion that the daily program and the devotional spirit which marked the conference was all that could be desired, and it was felt by all the men

that they had never before experienced such an intimate spirit of fellowship as in their common life together at the College.

A. P.

## CONFERENCE ON EXPOSITORY PREACHING

Twenty-two men from fifteen dioceses attended the conference on the subject of "Expository Preaching of the New Testament" held from April 27th to May 2nd. The men came from as far north as Maine, and as far south as Mississippi, and as far west as Minnesota.

The conference was led by the Very Reverend Frederick C. Grant, Dean of the Western Theological Seminary. Bishop Rhineland and the Very Reverend George L. Richardson, D.D., shared the spiritual exercises including the daily meditations and intercessions. Dean Grant approached the whole subject of expository preaching of the New Testament from the standpoint of the latest findings in modern New Testament criticism. To get this background, the first half of each conference period was devoted to a careful study of the latest developments in this field. Special attention was given to the synoptic sources and the pre-synoptic tradition, sometimes called "The Gospel Before the Gospels." The Dean demanded rather intensive work in this field on the ground that the New Testament is the "Church's Book."

The New Testament arose within the Church to meet the needs of the Church. Back of the Church Gospels are the Church traditions. These too, are definitely related

to the needs of the early Church. This thought gives us a sense of the vitality of the earliest traditions and sources. It should awaken in every Christian preacher a desire to know all that has been discovered to date about these sources.

These earliest traditions, oral or literary, met a need in the Church which still exists. The history of the early Christian Church, that is the Church of Apostolic days, is a proof of how adequately they met that need. The earliest sources were not exclusively literary. The earliest converts would quite naturally ask for some definite written teachings of Jesus. The synoptic gospels, as we have them, are like reservoirs into which many streams flow. The collection of these streams into literary reservoirs was made necessary by the great expansion of the Christian faith in the Apostolic days.

No Christian preacher should hesitate to examine, accept and use these earliest streams of traditional teaching, as scholars now trace them out. They were the Church's teaching; they *are* the Church's teaching.

The other conference hours were given over to practical work in expository preaching. One of the high lights of the conference was a visit from Sir Philip Ben Greet. Sir Philip, in his delightful way, told us of the responsibility which is shared by preachers with players and actors as examples to others in correct pronunciation and the right use of the voice.

S. W.

## CONFERENCE ON MISSION PREACHING

Men from sixteen different states of the Union gathered at the College for the conference on preaching missions, May 5th to 12th. From the east, west, north and south, they came to deal a death blow to provincialism. They went away refreshed and determined to make the Church as strong in their respective communities as it seems to be in and around Washington.

The conference was led by the Reverend Dr. Keeler, the Reverend William Smith, and Dean Gateson. Dr. Keeler discussed "The Sermon and its Content" and "The Per-

sonal Life of the Priest;" Dr. Smith considered the "Instruction in a Mission;" while Dean Gateson covered the "Mechanics of Mission." We were fortunate in having Canon Stokes of the Cathedral present an outline of the Diocesan Mission held in Washington last November.

The men discovered immediately that a preaching mission is not an instrument to resurrect a dead parish. It is to be used in a lively parish to reach those whom the rector cannot touch in his daily work, by the added spiritual enlightenment that is possible from the lips of a new man, one trained in his job. For all purposes, the mission must, in its sermon content, cover the fundamental characteristics of Christianity, from

the idea and need of God, up through sin, redemption, the Incarnation, the work and office of the Holy Spirit ending with the new life of light and joy. Unless these basic principles are covered, with emphasis and zeal, the mission must prove ineffectual and reach only the few.

The instruction period for a preaching mission should be quite distinct from the sermon, at the same time linking itself constantly with things that have been said in the address. This is a great opportunity. After the people have been enthused and fired with the exhortation, we can get in some definite and convincing instruction which will stay with them. All the knowledge of the Church is at our hand, and we must give it out that it may spread.

The mechanics of a mission begin, of course, with preparation both of the missionary and the parish. In both instances this preparation may be divided into three kinds; and each kind has its remote, its intermediate, and its immediate period, beginning at least a year before the mission is to be held. First must come the spiritual preparation in each period, consisting of prayers, awaking enthusiasm in advance, convincing the parish of the need for a mission. Second, the organization in which all the branches of parochial life are involved. Third, publicity in the form of news notes

in local papers, letters, talks, group discussions and announcements. The keynote of a mission is its informal service, in which the missionary gains an intimate contact with the people. Singing of hymns, short prayers, the sermon, the instruction, and finally the closing service and the after-service should all be of informal nature.

It was with regret that the conference learned of Bishop Rhinelander's inability to be with us except on the last day. His talks on the personal life of the clergy must be exceptional. However, Dr. Keeler, who substituted for him, did an admirable job. We found that to be effective and to be Christians as well, we must have a sincere love of God and our fellow-men; we must be studious, in order to have a message worth delivering; we must have active and kindly human contacts; and finally, we must develop the spiritual life. Too many parsons, today, are secularizing their office.

The conference ended on a note of keen friendship. It seemed almost as if we were parting with friends of long standing. We felt sure in every instance that the men were returning with a keener sense of the work of the Church in the world, and with a renewed ambition to devote ourselves to that task.

W. J. S.

## DR. FLEMING HOLDS "VICAR'S EVENINGS"

The Reverend Dr. Frederic S. Fleming, vicar of the Chapel of the Intercession in New York, paid us a visit during a recent conference and gave a most interesting account of the series of Wednesday night meetings and instructions which he held at his Church from January last until after Easter. They were known as "Vicar's Evenings" and were of an informal character with a distinctly social and pastoral atmosphere. The chief purpose of these meetings, as Dr. Fleming described them, was to bring him into personal relation with the members of his flock who would otherwise have been beyond his reach and also to discharge his pastoral responsibility for giving his people spiritual instruction in addition to and outside of the regular Sunday service and sermons.

The response was immediate and enthusiastic. Indeed it went beyond anything which Dr. Fleming himself anticipated. With nec-

essary adaptations, his plan and method could be made use of in almost any congregation. For this last series, he took as his theme the Prayer Book and the Worship of the Church. The interest of the people was very marked and constantly increasing. Probably a great many of the clergy fail to realize how readily the interest of their people can be aroused by simple instructions in the history and meaning of the book which more than any other is associated with



REAR VIEW OF COLLEGE BUILDING

their religious life. The very fact that they are familiar with its phrases but have given little thought to the wealth of meaning implied and expressed in its familiar words, gives the teacher a unique opportunity.

At the request of the members of the conference, Dr. Fleming has made out the following list of books which were the basis of his own preparation. The list is printed here for the help of those who may desire to put the plan into practice. Dr. Fleming emphasized the need of hard work and careful thought in preparation for such instructions just because the instructions themselves must be simple and direct.

The books are: A New History of the Book of Common Prayer, Proctor & Frere; Studies in the History of the

Prayer Book, Luckoek; A Short History of the Prayer Book, Wm. R. Huntington; The Divine Liturgy, Luckoek; The Parson's Handbook, Dearmer; Prayer Book Ideals, Denison; The Church in the Prayer Book, Temple; The Romance of the Book of Common Prayer, Burgess; The Art of Public Worship, Dearmer; Everyman's History of the Prayer Book, Dearmer; The Book of Common Prayer, Hart; Pastoral Use of the Prayer Book, Paret; History of the Prayer Book, Maude; The Congregation in Church; Decently and in Order, DeWitt; The Sacrament of the Altar, Newbolt; The Scottish Book of Common Prayer; The Prayer Book of 1549; The Ritual Reason Why; and The Principles of Religious Ceremonial, Frere.

## FROM THE COLLEGE LIBRARY

Recent acquisitions in the Library of the College of Preachers include:

Three important books on the Theology of Karl Barth which were used for reference in the lectures

recently given on "Urgency in Preaching," by the Reverend Walter Lowrie, D. D.

"The Word of God and the Word of Man," by Karl Barth.

"The Theology of Crisis," by Professor Brunner.

"The Teaching of Karl Barth," by Professor Hoyle.

Four recent books on the practical theme of sermon preparation:

"The English of the Pulpit," by Chrisman.

"On the Art of Writing," by Quiller-Couch.

"The American Pulpit," a book of representative sermons, Edited by C. C. Morrison.

"The Principles of Preaching," by Professor O. S. Davis, University of Chicago.

Two books of special biographical interest:

"Men of Conviction," by Dean Washburn, Episcopal Theological School, Cambridge, Mass.; A Study in Church History through the lives of selected leaders.

"Thomas Aquinas," by M. C. Darcy, S. J., A Study in Mediaeval Theology as mirrored in the mind of its profoundest



ONE OF MANY HOSPITABLE DOORS

With glimpse of College refectory tables and chairs in the background.

thinker. Leaders of Philosophy Series.

Five books of unusual value in the religious thought of today:

"The Faith of a Moralist," by A. E. Taylor, Professor of Moral Philosophy in the University of Edinburgh. (Gifford Lectures.)

"The Intelligible World," by Professor Wilbur Urban of Yale. Professor Urban was one of the leaders of the Summer Conference at the College in June.

"Nature: Cosmic, Human and Divine," by Professor J. Y. Simpson of Cambridge, England; Being the Terry Lectures at Yale, 1930.

"The Vision of God," by Dr. Kenneth E. Kirk; the Bampton Lectures for 1928. Dr. Kirk is well-known for his work in the realm of pastoral and moral theology.

"Christian Life and Faith," by William Temple, Archbishop of York; The very notable addresses given recently before thousands of students in Oxford University.

Five books which reflect the fundamental problems of modern ethical theory:

"The Philosophy of the Good Life," by Charles Gore; The Gifford Lectures.

"God in Christian Experience," by Dean Matthews, Kings' College, London, England.

"New Testament Ethics," by C. A. A. Scott.

"The Problem of Right Con-



A CORNER OF THE WARDEN'S STUDY  
Where helpful personal conferences are often held to discuss sermons

duct; Christian Ethics," by Peter Green.

"The Teaching of Christ," by Dean Selwyn of Winchester, England.

Three books of quite differing themes and treatment, and yet intellectually and spiritually stimulating:

"The Adventure of Paul of Tarsus," by H. F. B. Mackay.

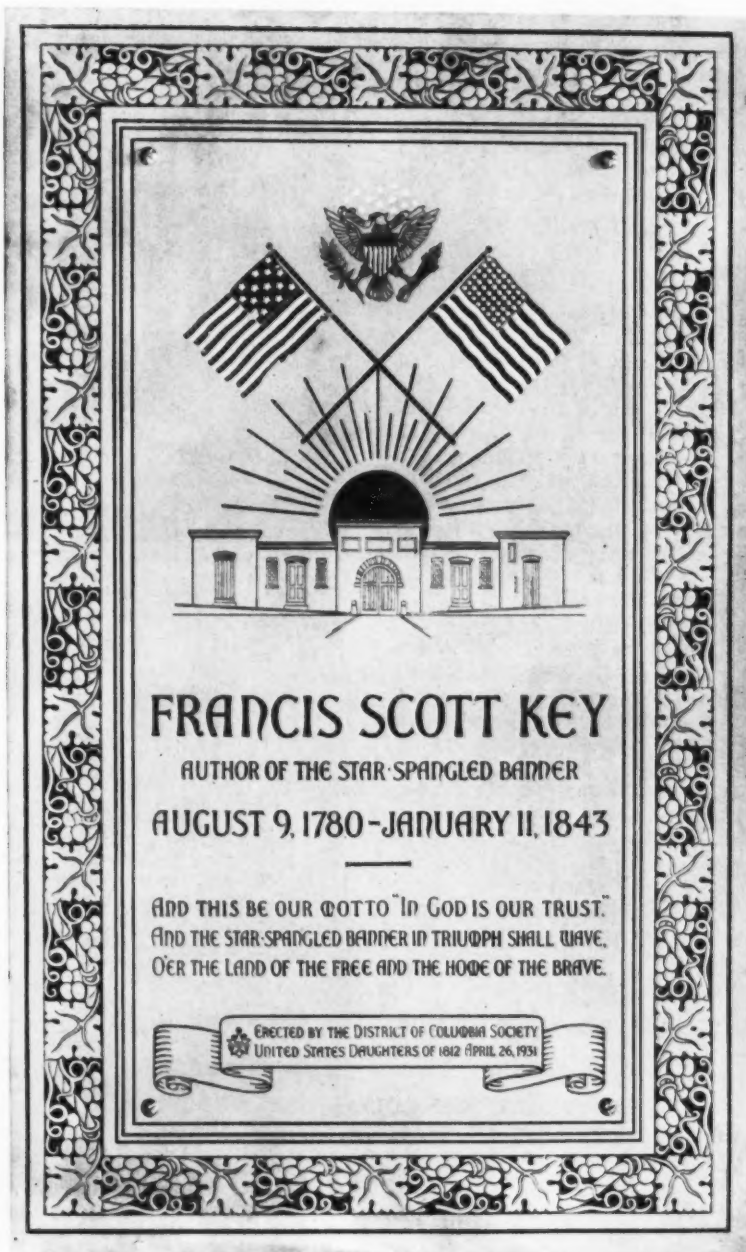
"Religion in a Changing World," by Rabbi Silver.

"The Kingdom of God in the New Testament," by Professor E. F. Scott, Union Seminary, New York.

#### A PRAYER FOR THE COLLEGE OF PREACHERS

**O** LORD JESUS CHRIST, who through thy Holy Apostle Saint Paul hast taught us that faith cometh by hearing and hearing by the word of God; Grant to thy servants in this College so truly and effectually to preach the gospel of thy grace, that many may be brought to the knowledge of thy truth, and built up in the communion of thy holy Church, and so thy Name be glorified and thy Kingdom enlarged; who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.







## Two Patriotic Memorials Dedicated in Crypt Beneath the Nave

THE beginnings of what may prove to be a hall of fame for America's great and good in Washington Cathedral were made during April in the dedicating of memorial tablets for Lt. General Nelson A. Miles, and Francis Scott Key, author of "The Star Spangled Banner," on the walls of the crypt corridor beneath the south aisle of the Nave.

The marble tablet erected by the National Society of the Dames of the Loyal Legion for General Miles, commander of the United States forces in the War with Spain, was unveiled at an impressive service on Sunday, April 20th, conducted by the Bishop of Washington, assisted by the Dean and Canon Peter.

Lieutenant Miles Reber, grandson of General Miles, unveiled the memorial following its presentation by Mrs. Mary Logan Tucker of Washington, national first vice president of the Dames of the Loyal Legion. Mrs. Samuel Reber, daughter of General Miles, was also present at the ceremony.

The tablet, designed by Miss Frances Grimes of New York City, who was a pupil and assistant of Saint Gaudens, contains a bas relief portrait of General Miles and is considered to be a work of sculptural distinction. On it are inscribed the words:

Patriot. Soldier.

*In Memory of*

*Nelson Appleton Miles, Lieutenant General, United States Army. Division Commander in the Civil War. Conqueror and Conciliator of Indian Tribes. Commanding General of the Army in the War with Spain. Commander in Chief Military Order of the Loyal Legion.*

*This tablet is erected by the Dames of the Loyal Legion.*

In his address which followed the unveiling of the tablet Bishop Freeman paid tribute to the many achievements of General Miles.

Music for the service included several patriotic hymns sung by the Cathedral choir of men and boys, under the direction of Edgar Priest, organist and choirmaster.

The following Sunday another group of patriotic women assembled in the Cathedral crypt to honor Francis Scott Key. Near the Lieutenant General's tablet was a bronze memorial, the gift of the District of Columbia Society of the United States Daughters of 1812.

This tablet was designed by Philip H. Frohman of Frohman, Robb and Little, Washington Cathedral architects. It pictures Fort McHenry against a rising sun. Above are two American flags in color, one containing the fifteen stars of 1812, the other the forty-eight stars of the present time. The inscription follows:

*"Francis Scott Key. August 9, 1780—January 11, 1843. And this be our motto, 'In God Is Our Trust.' And the Star Spangled Banner in triumph shall wave O'er the land of the free and the home of the brave. Erected by the District of Columbia Society of the United States Daughters of 1812, April 26, 1931."*

One of the outstanding features of the service was an address on the life of Francis Scott Key by his great grandson, Major Francis Scott Key-Smith. The presentation was made by Mrs. Mary Logan Tucker, president of the society, while the memorial was unveiled by Mrs. Clement W. Sheriff, chairman of the committee



MARBLE TABLET IN MEMORY OF GENERAL MILES

which arranged for its placing. Mrs. Samuel Z. Shope, national president of the Daughters of 1812, was a speaker.

Among those who witnessed the ceremony were Mr. and Mrs. Theodore G. Joslin, representing President Hoover, and Commander A. G. Sterling, U. S. N., representing the Secretary of the Navy.

A moving incident of the dedication service was the singing of Francis Scott Key's exquisite hymn, "Lord, with glowing heart I'd praise Thee," and "The Star Spangled Banner" by the Cathedral choir.

J. F. M. Bowie was the soloist, with Mr. Priest directing the choir.

In the sentence of dedication, Bishop Freeman said: "I dedicate this tablet in honour and tribute to Francis Scott Key, Churchman, Patriot and Poet, to the end that his memorial may continue in the National Cathedral in the Capital of our Country for all the years to come."

Both memorials are viewed by hundreds of pilgrims each week as they pass through the Nave crypt going from the chapels to the Curator's office.



#### HISTORIC STONE AND MEDIEVAL FLEMISH CARVING ENRICH GRACE CATHEDRAL ALTAR

Treasures of Flemish carving have been drawn upon for the beautiful altar of Grace Chapel in Grace Cathedral, San Francisco, where the reredos contains priceless specimens of Fifteenth Century carving seldom seen outside of museum pieces. The central panel of the reredos depicts the Crucifixion Scene on Calvary's Hill. The stone of the altar is Tenth Century limestone from the south of France put to this lofty purpose in the stately Cathedral facing the Golden Gate. The friends of Washington Cathedral watch with sympathetic and prayerful interest the progress of this sister Cathedral of the West Coast, standing as it does at one of the significant gateways to America—the outstanding symbol of the faith of a Christian nation.



H.M.S. "Danae",  
at Buenos Aires,  
17th March, 1931.



Dear Sir,

Mr. Brock has shown me your letter of the 17th November which you addressed to him.

I am glad to be able to inform you that it has been decided to place a moulded stone in the Washington Cathedral as a gift from the Captain, Officers and Ships Company of H.M.S. "Danae".

I enclose herewith the completed card formally announcing the gift and a draft for \$50+.

We feel it is an honour to be able to make this very small contribution to the Cathedral and hope we shall return to Washington to see it in its completed state.

Yours sincerely,  
*Wm. Seal*  
CAPTAIN.

The Rev. Gummers.  
Mount St. Alban  
Washington, D.C.

## *With Washington Cathedral Pilgrims from Far and Near*

The captain, officers and ship's company of H. M. S. *Danae*, British cruiser, recently in South American waters, have become contributors to the building fund of Washington Cathedral.

"We feel it an honour to be able to make this very small contribution to the Cathedral and hope we shall return to Washington to see it in its completed state," wrote Captain Dent, commanding officer, in a letter from Buenos Aires, accompanying a draft for \$50 to defray the cost of one of the large, moulded stones used in the building of the edifice.

The gift was inspired by a pilgrimage made by officers and crew of the ship when in Washington last autumn. They were welcomed by the Reverend John W. Gummere of the Cathedral clergy staff. Of 14th Century Gothic design, Washington Cathedral resembles several of the revered fanes of England. It is the first church of comparable size to be attempted in this style in modern times. Seeing it the British sailors expressed a desire to share in its building.

A record of their gift has been made in the Cathedral's Book of Remembrance, which is to be preserved in the sanctuary of the completed structure. Their stone will be placed in the North Transept, one of the arms of the huge cross-shaped building and scene of present construction activity. The sailors were informed that among the 50,000 and more donors to the edifice are residents of every state, nearly every insular possession, and of seventeen foreign countries.

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The Junior Class of the Virginia Theological Seminary was welcomed to Mount Saint Alban recently by the Reverend Robert Lee Lewis, who conducted them on a pilgrimage. The class participated in the evensong service, after which they saw the Crypt Chapels, the Bishop's Garden and the College of Preachers. It was suggested by a member of the group that a stone be given to the Cathedral in the name of the students of the Virginia Seminary and that it be placed by Bishop Freeman and the Dean of the Seminary with the students participating.

+ + +

Delegates from the Council of the National Society of Colonial Dames

of America then meeting in session in the National Capital, came to the Cathedral on May 4. Mrs. William Adams Brown, chairman of the National Women's Committee for Washington Cathedral, was among those who took part in the pilgrimage.

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The ladies accompanying the delegates to the International Chamber of Commerce Convention early in May were guests of honor at a pilgrimage specially arranged for them by the Cathedral authorities. The party which included wives, daughters, mothers and sisters of the delegates represented in their personnel many European countries. All were a unit in expressing their delight in Washington Cathedral. They were received in the Bishop's Garden by Mrs. Freeman, Mrs. Bratenahl and the officers of All Hallows Guild. Each lady in the party was presented with a guide book when she left so she might have the whole story of the Cathedral undertaking. The group was headed by Mrs. William Butterworth, wife of the then President of the United States Chamber of Commerce.

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A tentative plan to make an annual pilgrimage to the Cathedral grew out of the visit of the Episcopal Young People's Society of the Diocese of Washington. In a letter to the editor of THE CATHEDRAL AGE from James R. Kirkland, President of the Society, he states: "After the service, I had a short talk with Bishop Freeman and expressed to him the hope that the pilgrimage would become an annual event. I feel that such a pilgrimage has a very definite place among the events of the Episcopal Young People's Society and would greatly stimulate our work."

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Some idea of the representative nature of the pilgrims who come to Washington Cathedral can be gained from a glance at the register in the Curator's Office. In addition to practically all the states in the Union the following countries were noted as the homes of the pilgrims: Canada, England, China, Germany, France, Japan, Norway, Mexico, Newfoundland, Nova Scotia, Porto Rico, South Africa, Santo Domingo and Switzerland.

Among the interesting groups of pilgrims was that of twenty-four Navy children led by Beverly Moffett, the 12 year old daughter of Rear Admiral and Mrs. William A. Moffett, who came on May 1, Manila Day, to place flowers on the tombs of George Dewey, Admiral of the Navy, and Mrs. George Dewey in the Bethlehem Chapel. This patriotic pilgrimage was organized in response to a statement once made by Mrs. Dewey that she wished Admiral Dewey to be buried where "the children could walk easily to his grave and perhaps lay a flower there with innocent aspirations to imitate his loyalty, valor and integrity."

Miss Moffett, carrying a wreath of oak leaves, was escorted by two little boys, Edward Benton Riggs, son of Surgeon General and Mrs. Riggs, and Spencer Lee Hart, Jr., in naval uniforms, while the other girls and boys in the procession carried white and red carnations which they later placed around the wreath.

The children were met in the Chapel by the Reverend Dr. G. Freeland Peter, Canon and Chancellor of the Cathedral, who held a brief service for them. The pilgrimage had been arranged by the Women's Naval Service of which Mrs. George Dewey was formerly president. Among the officers of that organization present were Honorary Chair-

man, Mrs. Gibson Fahnestock; Chairman, Miss Elisabeth Ellicott Poe; Mrs. Vylla Poe Wilson, of the Board of Directors; Mrs. Laura V. Dann and others.

The children who participated included: Edward Benton Riggs and Louise Catherine Riggs, children of Surgeon General and Mrs. Riggs; Mary Jane and Patricia Humphries; Mary Louise and Oliver M. Read, Jr., children of Commander and Mrs. Oliver Middleton Read; Priscilla Eaton, daughter of Commander and Mrs. William Eaton; Katherine Reed, daughter of Capt. and Mrs. Allen B. Reed; Lavinga and William Chambers, Jr., children of Capt. and Mrs. William Chambers; Samuel and Dorothea Wheatley, children of Capt. and Mrs. Wheatley; Barbara Fries and Carol Fries, children of Maj. Gen. and Mrs. Amos G. Fries, U. S. A.; Kathryn Furmage, Marie Tayresey, Virginia Clementson, Peggy and Elene Essary and Patricia Christy.

Three interested participants were Leo Wall, of Washington; Miss Anna Mahin, Bethesda, and Karl Stello, Beltsville, Md., winner in the Dewey essay contest of The Junior Post."



CHILDREN BRING FLORAL TRIBUTES TO HONOR ADMIRAL AND MRS. DEWEY

Twenty-four children of navy families bring flowers to Dewey tomb on Manila Day, thus carrying out expressed wish of Mrs. Dewey who rests beside him in the abiding peace of Bethlehem Chapel. (Inset): Six year old Charles Benton Riggs, son of Surgeon General and Mrs. Riggs, U. S. N., one of the guard of honor.



To honor three modern heroes was the object of a pilgrimage to Washington Cathedral in June of prominent citizens of Baltimore, fifty members of the Fire Department of that city and the heroes' families. These pilgrims witnessed the actual placing of stones in the fabric of the Cathedral in memory of three firemen of the Monumental city who lost their lives in line of duty.

The stones were blocks of white Indiana limestone and were set in one of the pillars of the South Transept. Chief Engineer August Emrich of the Baltimore Fire Department tapped each with a trowel and dedicated them "to the glory of God and in memory" of the men. A brief address was delivered by the Reverend John W. Gummere of the Cathedral staff.

The firemen thus commemorated were:

Captain Harry Jones, aide to Chief Emrich, killed while fighting a fire in a grain elevator; William H. Hundertmark, of Engine Company No. 44, killed while fighting fire on the roof of the Baltimore Country Club; and John King, of Truck Company No. 4, killed in an accident while returning from a fire.

The names of the three firemen have been inscribed in the Cathedral's "Book of Remembrance," a permanent record which is to be preserved in the sanctuary of the completed edifice.

The delegation was headed by Dr. John J. McGinity, member of the Baltimore Fire Board.

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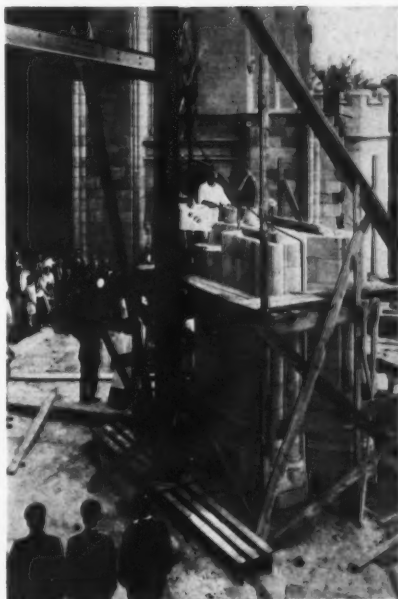
Economic depressions evidently have slight influence on the flow of pilgrims to Mount Saint Alban, for up to July 1st, 1931, more than 158,000 pilgrims had visited or worshiped in the Cathedral since January 1st.

This record is kept only of pilgrims entering the Bethlehem Chapel, so probably the grand total would be several thousands more. If this rate of pilgrimage is maintained 1931 will equal, if not surpass, 1930, when 285,000 pilgrims visited Washington Cathedral. In this throng of worshipers and pilgrims many foreign countries were represented and, of course, every state in the Union.

It is interesting to note that in April 58,731 pilgrims came to the Cathedral, including the large Easter congregations which filled the chapels to overflowing and made possible an open air service in the amphitheatre.

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Upon the suggestion of Bishop Quin of Texas, H. Jeppesen of Houston, visited the Cathedral on June 10. He became a sustaining member of the National Cathedral Association.



STONES HONOR THREE BRAVE FIREMEN

Forty-one states including Porto Rico were represented in the delegation from the National Boys' and Girls' 4-H Club camp which visited Washington Cathedral early in June. These bright eyed young people from the farms of the nation were thrilled with the sight of a fourteen century Gothic cathedral in the making. It was the fifth annual pilgrimage the 4-H group had made.

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E. H. Kronshage of the editorial staff of the Wisconsin News, Milwaukee, accompanied by Mrs. Kronshage visited Washington Cathedral and both of them became members of the National Cathedral Association this spring.

+ + +

Mrs. Myrtle A. Young, treasurer of the American Legion Auxiliary Post No. 19, at Eatonton, Georgia, during her pilgrimage to the Cathedral placed a plain stone in the fabric in the name of her organization.

+ + +

Mrs. Walter H. Newton, wife of the Secretary to President Hoover, was among the interested pilgrims who came to the Cathedral in June bringing several friends with her.

So interested was Colonel William Robert McCleary of Carthage, Missouri, in the Masonic Committee of Washington Cathedral as explained to him by the Reverend Robert Lee Lewis, that he became a Masonic keyman and will endeavor to have his friends make offerings for ten perfect ashlar.

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Mr. and Mrs. R. W. Cottle, of San Francisco, members of the Methodist church, found their pilgrimage to Washington Cathedral, recently, so inspiring that they took out a joint National Cathedral Association membership.

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Some idea of the wide range of geographic distance represented in the Cathedral pilgrims may be gained from the fact that on the same day Mr. and Mrs. Cottle, of San Francisco, visited Mount Saint Alban another equally interested pilgrim was Mrs. L. Schulman, Tidmark Manor, Pangbourne, Berkshire, England.

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The Reverend Lynne B. Mead, the former rector of St. Mark's Parish, in St. Albans, West Virginia, and Mrs. Mead, were delighted with their pilgrimage early in June. Naturally the association of the Cathedral site with Saint Albans through the name of Mount Saint Alban was of special interest to them.

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Another recent clerical pilgrim was the Reverend St. John Guy M. Vernon, Dilhorne Vicarage, Stoke-on-Trent, Staffordshire, England. He was interested especially in the 14th century Gothic architecture which Washington Cathedral exemplifies.

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Another visitor from a far flung homeland was Dr. I. G. Baumgardner, of St. Paulo, Brazil.

From Cape Town, South Africa, came George W. Lyon, a Presbyterian, to learn all he could about Washington Cathedral. As he joined the National Cathedral Association, the quarterly visits of THE CATHEDRAL AGE will keep him in touch with this and other significant Cathedral enterprises throughout the world.

+ + +

A namesake of Admiral George Dewey, who is buried in Bethlehem Chapel, joined the National Cathedral Association when a Masonic membership was taken by Dewey B. Britton, of Chicago.

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Corporal Charles Z. McDonald, Troop A, Division of State Police, Batavia, New York, became a Masonic member during his recent visit to the Cathedral.

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A picturesque little group of pilgrims was headed by Mrs. Claude M. Lotspeich of Cincinnati, who brought her class to the Cathedral. Among the students were Miss Kitty Hobson, daughter of Bishop Hobson, of the Diocese of Southern Ohio, and Miss Sylvia Taft, granddaughter of the late William Howard Taft. Paulina Longworth, daughter of Mrs. Nicholas Longworth, is a pupil at this school while resident in Cincinnati but, because of the recent death of her father, was not with the class when they visited Mount Saint Alban.

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Robert H. Schutz, of Hartford, Connecticut, who has been active in the building of the beautiful new chapel at Trinity College, enjoyed a few hours at Washington Cathedral recently while en route from Florida to his home. The Trinity Chapel, designed by Frohman, Robb & Little, the Cathedral architects, is the gift of William G. Mather, of Cleveland, Ohio, who is an active member of the National Executive Committee for Washington Cathedral.



YOUNG PEOPLE'S SOCIETIES MAKE SUNDAY PILGRIMAGE BEFORE EVENSONG

## *Cathedral Echoes from Many Lands*

Remarkable progress is being made by the National Women's Committee in the enlistment of the state and local chairmen. To be truly national, the National Women's Committee must have members in every state and every important community. The development of such an organization is naturally a lengthy process, necessitating much correspondence, travel and many personal interviews on the part of the national officers. Nevertheless women, representing twenty-four states, already have graciously accepted invitations to serve in important capacities in their commonwealths and communities. The cordial receptions accorded explanations of the Committee's aims presage a continuation of this progress. Suggestions are invited, however, regarding prospective Committee personnel for states which as yet are without representation.

The present roster of state and local officers follows:

ARIZONA: State Chairman: Miss Jane Dorman, Tucson.

CONNECTICUT: Local Chairman: Mrs. Emerson G. Taylor, Hartford.

DISTRICT OF COLUMBIA: Chairman: Mrs. Frank B. Noyes; Vice Chairman: Mrs. Anson Phelps Stokes and Mrs. Frederick H. Brooke.

FLORIDA: State Chairman: Miss Margaret G. Weed, Jacksonville.

GEORGIA: State Chairman: Mrs. Richard W. Johnston, Atlanta; Chairman, Diocese of Atlanta: Mrs. Arthur Tufts, Atlanta.

IDAHO: State Chairman: Mrs. Middleton S. Barnwell, Boise.

ILLINOIS: Honorary State Chairman: Mrs. Herman B. Butler, Winnetka; State Co-Chairman: Mrs. Frank P. Hixon, Lake Forest and Mrs. William L. Hodgkins, Chicago.

INDIANA: State Chairman: Mrs. Harry R. Maxon, Muncie; Vice Chairmen: Mrs. A. W. Brady, Anderson; Mrs. Paul Comstock, Richmond; Mrs. Wilson N. Cox, Terre Haute; Mrs. Charles S. Davis, Muncie; Mrs. R. L. Hudson, Richmond and Mrs. Arthur Neal, Albany.

IOWA: Chairman: Mrs. James C. Davis, Des Moines.

LOUISIANA: State Chairman: Mrs. Matthew T. Brewster, New Orleans.

MAINE: State Chairman: Mrs. Robert Hallowell Gardiner, Jr., Gardiner; Vice Chair-

men: Mrs. Kenneth C. M. Sills, Brunswick, and Mrs. Guy E. Torrey, Bar Harbor; Local Chairmen: Mrs. D. W. Adams, Augusta; Miss Grace Chandler, Brunswick; Mrs. Fred E. Drake, Bath; Mrs. William G. Ellis, Gardiner; Mrs. Roger V. Snow, Portland; Mrs. Guy E. Torrey of Bar Harbor for Mt. Desert and Sorrento and Mrs. John E. Walker of Thomaston for Thomaston and Rockland.

MASSACHUSETTS: Honorary State Chairman: Mrs. John Lowell, Boston; State Chairman: Mrs. Frederick S. Converse, Westwood; Vice Chairman: Mrs. Robert Amory, Readville; Local Chairmen: Mrs. George Bramwell Baker, Chestnut Hill; Mrs. J. Colby Bassett, Mrs. Horace Gray, Mrs. Clarence E. Mason, Mrs. J. Franklin McElwain, Mrs. George S. Selfridge, Mrs. Richard C. Storey, Miss Mabel Sturgis and Mrs.



MRS. ROBERT HALLOWELL GARDINER, JR. Of Gardiner, who is serving as Maine Chairman of the National Women's Committee.

William O. Taylor, Boston; Mrs. Stoughton Bell, Cambridge; Mrs. William N. Bullard, Lenox; Mrs. Francis W. Capper, Brookline; Mrs. Ralph Lowell, Dedham; Mrs. Charles H. Mills, Milton; Mrs. Robert C. Morse, Hyde Park; Mrs. Francis A. Seamans, Salem, and Miss Ellen C. Todd, Newburyport.

MICHIGAN: State Chairman: Miss Frances W. Sibley, Grosse Pointe Village; Local Chairman: Mrs. Frederick C. Ford, Grosse Pointe Park.

MINNESOTA: State Chairman: Mrs. Theodore W. Griggs, St. Paul; Vice Chairman: Mrs. George C. Van Dusen, Minneapolis; Local Chairman: The Rev. Charles W. Baxter of St. Peter, for St. Peter, Belleplaine, Good Thunder, Henderson, Lake Crystal, Le Sueur and Sleepy Eye; Mrs. Henry W. Cook, Mrs. Hugh Gillis and Mrs. George C. Van Dusen, Minneapolis.

MISSOURI: State Chairman: Mrs. Henry C. Burr, Kansas City.

NEVADA: State Chairman: Mrs. Neil Atkinson McGill, Ely.

NEW HAMPSHIRE: Honorary State Chairman: Mrs. John Gilbert Winant, Concord; State Chairman: Mrs. William H. Schofield, Petersborough; Vice Chairman, Mrs. Edward C. Batchelder, Dover; Local Chairman: For

Belknap County, Mrs. Benjamin F. Baker, Laconia; For Carroll County, Miss Marjorie T. Gregg, South Tamworth; For Cheshire County, Mrs. Charles MacVeagh, Dublin; For Coos County, Mrs. Downing Brown, Berlin; For Grafton County, Mrs. Hewette E. Joyce, Hanover; For Hillsborough County North, Mrs. John R. McLean, Manchester; For Hillsborough County South, Miss Helen Norwell, Nashua; For Merrimack County, Mrs. Arthur P. Morrill, Concord; For Rockingham County, Mrs. George L. Richardson, Exeter; For Strafford County, Mrs. Edward C. Batchelder, Dover; For Sullivan County, Mrs. Roy D. Hunter, West Claremont.

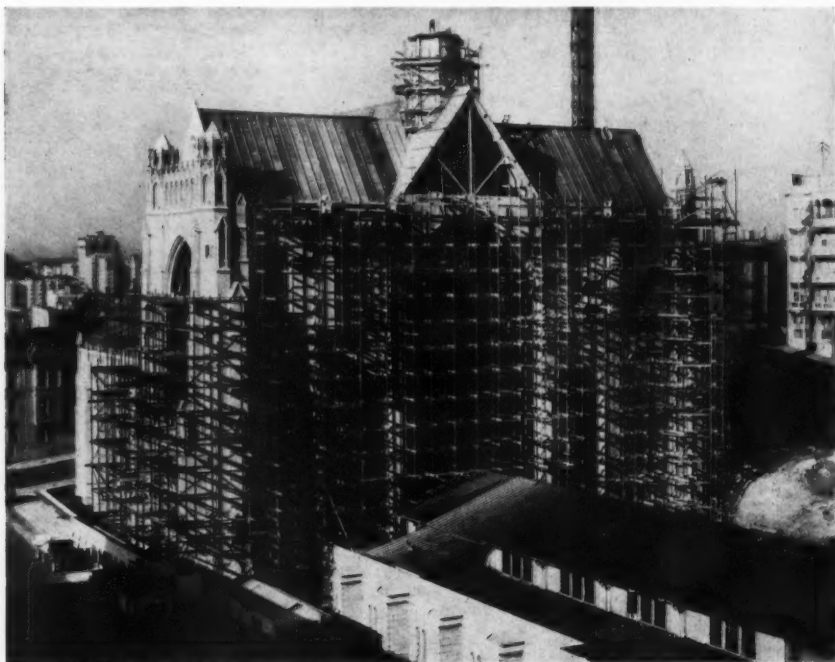
NEW MEXICO AND SOUTHWEST TEXAS: State Chairman: Mrs. Francis C. Wilson, Santa Fe.

NEW YORK: Chairman for New York City: Mrs. Frederic W. Rhinelander, New York.

NORTH CAROLINA: State Chairman: Mrs. Stuart Warren Cramer, Charlotte; Chairman for Western North Carolina: Mrs. S. Westray Battle, Asheville.

OHIO: State Co-Chairmen: Miss Mary E. Johnston, Glendale, and Mrs. Eugene R. Grasselli, Cleveland.

PENNSYLVANIA: State Chairman: Mrs. M. Lea, Devon; Chairman for Eastern Penn-



RECENT VIEW OF GRACE CATHEDRAL UNDER CONSTRUCTION IN SAN FRANCISCO

sylvania: Mrs. George Wharton Pepper, Devon.

RHODE ISLAND: State Chairman: Mrs. Arthur B. Lisle, East Greenwich; Vice Chairman: Mrs. Charles H. Merriman, Providence; Local Chairman: Mrs. Harry R. Milner, Westerly.

WEST VIRGINIA: State Chairman: Mrs. W. W. Holloway, Wheeling; Local Chairmen: Mrs. Samuel Biern, Huntington; Mrs. John M. Crawford, Parkersburg; Mrs. Harold Knight, Charleston and Mrs. A. S. Whiteley, Wheeling.

More than 40 gatherings in behalf of the Cathedral have been sponsored by the National Women's Committee within recent months. They have consisted of dinners, receptions, meetings attended by 200 or more persons, and illustrated lectures before important groups, and have been held in Akron, Ohio; Boston, Mass.; Brecksville, Ohio; Chestnut Hill, Mass.; Cincinnati, Ohio; Cleveland, Ohio; Concord, N. H.; Dedham, Mass.; East Cleveland, Ohio; Far Hills, N. J.; Glendale, Ohio; Greenwich, Conn.; Hartford, Conn.; Medina, Ohio; Minneapolis, Minn.; New York, N. Y.; Philadelphia, Pa.; Portland, Maine; Providence, R. I.; Ravenna, Ohio; St. Paul, Minn.; Westwood, Mass.; Wheeling, W. Va.; Wickford, R. I.; Willoughby, Ohio, and Youngstown, Ohio. Hosts and hostesses have included: Mrs. Robert Bacon, Mrs. William Adams Brown, Mrs. Frederick S. Converse, Mrs. George W. Crouse, Mrs. William Bayard Cutting, the Right Reverend John T. Dallas, the Honorable and Mrs. Peter Goellet Gerry, Mrs. James J. Goodwin, Mr. and Mrs. Eugene R. Grasselli, Mrs. Theodore W. Griggs, Mrs. John Lowell, Mrs. Ralph Lowell, Mrs. Emerson R. Newell, Mrs. George Wharton Pepper, Mrs. William Cooper Procter, Mr. and Mrs. John Sloane, Mrs. James Smart, Mrs. Roger V. Snow, Mrs. William O. Taylor, Mrs. George C. Van Dusen, Mrs. P. M. Williams and Mrs. Harry B. Winsor.

These functions have not only permitted national and state officers to explain the plans of the Committee but have enabled Cathedral spokesmen to present their message before gatherings of distinction. Speakers at various of the occasions have included: Mrs. Robert Amory, Mrs. E. L. Baylies, Mrs. William Adams Brown, Miss Emily Buch, the Reverend J. E. Carhartt, Under Secretary of State William R. Castle, Jr., Mrs. Frederick S. Converse, Mrs. William Bayard Cutting, Mrs. H. P. Davison, Bishop Freeman, Mrs. Robert Hallowell Gardiner, Jr., Mrs. Eugene R. Grasselli, Mrs. J. H. Hammond, Miss Mary E. Johnston, Mrs. Arthur B. Lisle, Mrs. John Lowell, Mrs. Charles H. Herriman, Mrs. Henry Parish, the Honorable George Wharton Pepper, Mr. Humphrey F. Redfield, Mrs. Frederic W. Rhinelander,

Mrs. William H. Schofield, the Reverend Anson Phelps Stokes, Miss Maude A. K. Wetmore, the Reverend Alfred J. Wilder and the Editor of THE CATHEDRAL AGE.

Canon Arthur B. Rudd and the Reverend Alfred T. Wilder of the field staff of the National Cathedral Association are making visitations to local chairmen in New England and in Michigan as this issue of THE CATHEDRAL AGE goes to press. They will be in residence at Mount Saint Alban in September.

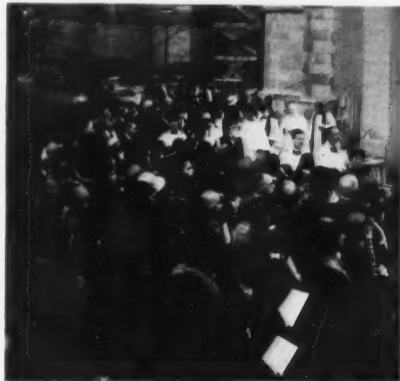
Both report a gallant interest and devotion on the part of local chairmen in the face of many handicaps. Several of the chairmen plan renewed activity in behalf of the Association this autumn.

Mrs. Charles S. Coleman, a communicant of the Cathedral of St. Paul's, Erie, Pennsylvania, has given a set of communion silver, chalice, paten and cruets, which were used for the first time recently by the Very Reverend Francis B. Blodgett.

The Cathedral movement has been augmented in this country by a plan for a new Cathedral in Oklahoma, announced by the Right Reverend Thomas Casady, D.D., according to an item in a recent issue of *The Living Church*.

"This Cathedral," continued the article, "will bear the name of All Souls', and will be located in Oklahoma City, about six miles from the business district at a point which, according to the plans for the city's development, will be ideal for such an edifice in years to come.

"Bishop Casady has purchased forty acres of land, and pictures and plans have been prepared. The proposed Cathedral, which is to be of a modified Gothic style,



"CROWN HIM WITH MANY CROWNS"

Glimpse of Processional Hymn at Ascension Day Service on Mount Saint Alban.



will accommodate about 4,500 people. In addition there will be a bishop's house, an outdoor auditorium and other buildings.

"An interesting feature of the newly acquired land is a natural amphitheatre, in which outdoor services will be held on Sunday evenings during coming midsummer months."

A service was held at the Cathedral of All Saints, Albany, to celebrate the 112th anniversary of the founding of the Odd Fellows.

The Pioneer Cathedral Choristers' Association has been organized at All Saints' Cathedral, Albany, New York, in which former choristers of the Cathedral meet occasionally for a reunion and to perpetuate an abiding interest in Cathedral music.

At Liverpool Cathedral workers from the staff recently mingled with strikers trying to bring about settlements and agreements, according to Canon Davey of that Cathedral who is closing an American tour.

### IMPROMPTU GARDEN LECTURE CREATED FROM "THE CATHEDRAL AGE"

The writer accepted an invitation that came to him in 1929 to deliver a lecture on "The Bishop's Garden" to the Garden Club in Danville, Virginia. He planned a visit to Washington, many hours in the Garden, a conference with those in charge, and the obtaining of some pictures. Before this was done, however, he was informed that the date would be earlier than he had anticipated. The trip to Washington could not be made. Previous visits to the Garden helped some, but they had not been made with a view to telling the story of the Garden.



REVEREND N. E. WICKER, JR.

For a long while the writer had been deeply interested in what was transpiring on Mount Saint Alban. He had tried in his small way to be a Cathedral builder and regularly *THE CATHEDRAL AGE* came to tell him what was being accomplished. These copies had been carefully filed. They all came out and were laid open. There with the Cathedral was the Bishop's Garden, put there, as it was on Mount Saint Alban, by Mrs. G. C. F. Bratenahl. Correspondence with her soon brought a wealth of material.

The truth of the epigram "necessity is the mother of invention" became real. The writer had a story but he needed pictures, and his scissors went into *THE CATHEDRAL AGE*. When they were laid down some seventy pictures came out to tell the story. A Bausch-Lomb lantern was borrowed that would reflect on a sheet these pictures and the Garden Club was faced with fear and trembling. The ordeal was interesting if no more.

With a sigh the tools were laid aside, later to be taken up again. They have since made five other appearances and a sixth is arranged for the autumn of this year. The experiment was interesting. Continued requests suggest that the effort was worth while.

THE REVEREND N. E. WICKER, JR.,  
*Rector of Epiphany Parish, Danville, Virginia.*



The Abbey House at Glastonbury, England, the birthplace of ancient British Christianity, was dedicated recently by the Bishop of Bath and Wells, who, standing at the altar, spoke to the people about the long cherished hope that the Abbey House should become "a house of spiritual refreshment, of rest, and of taking counsel."

The first unit of St. Mark's Cathedral at Seattle, Washington, was dedicated on St. Mark's Day by the Bishop of Olympia, the Right Reverend S. Arthur Huston, D.D. Many of the diocesan clergy were in the procession and an interesting member from the Church outside the diocese was the Most Reverend Adam U. de Pencier, D.D., Archbishop of New Westminster.

The Very Reverend Wyatt Brown, D.D., Dean of St. Paul's Cathedral, Buffalo, was consecrated the second Bishop of Harrisburg, on May 1st.

Preaching in Liverpool Cathedral last month, Canon C. E. Raven said: "So far as I can see, there is no moral justification at all for the Grand National Race. In these days of national unemployment and distress, the extravagance far outweighs any commercial or financial advantages that could not be got in more honourable ways."

A Shakespeare anniversary service was held at the Cathedral of St. John the Divine in New York, on April 26, at which the address was made by Sir Philip Pen Greet.

The Archbishop of Canterbury has appointed the Very Reverend Alan Campbell Don, Provost of St. Paul's Cathedral, Dundee, to be his chaplain and private secretary.

The Right Reverend Francis Phelps, Bishop of Grahamstown, was enthroned as Archbishop of Cape Town in St. George's Cathedral a few weeks ago.

The Very Reverend Hewlett Johnson, D.D., Dean of Manchester, has been installed as Dean of Canterbury Cathedral, succeeding the popular Dean Sheppard, known to all English Churchmen as "Dick Sheppard." Dr. Johnson has had exceptional training for his new responsibilities. He has done his utmost and with real success to make Manchester Cathedral a home and center of civic and diocesan life. He spared no trouble to make every special service, whether in connection with the University, Medical Association meetings or Mother's Union, the best of its kind. A noted theologian and scholar, Dr. Johnson is widely known in the English Church for his work on the "Interpreter."



THE PEACE CROSS AFFORDS MATCHLESS SETTING FOR OUTDOOR WORSHIP

Colonel Michael Friedsam, head of the firm of B. Altman and Company, a distinguished citizen and generous philanthropist of the Jewish faith, whose death took place recently, was a large contributor to the building fund of the Cathedral of St. John the Divine.

A memorial tablet to the late Chancellor J. H. Crowfoot and Mrs. Crowfoot has been placed in St. Mary Magdalen's Chapel in the Nave of Lincoln Cathedral.

Archbishop Athenagoras, a leader of the Eastern Orthodox Church, was welcomed to this country at a large service in the Cathedral of Saint John the Divine. Thirty guilds and societies of the Greek colony in New York gathered for the service which was most inspiring as a token of the friendship existing between the Episcopal Church and this Eastern communion.

A seaside home for the use of the "sick and tired" of both sexes without regard to creed and nationality has been bequeathed to the Cathedral of St. John in Providence, R. I., in the will of Eva Kingsley Davis McGowan of that city. A \$50,000 trust fund is set up for the purpose but after twelve years the property may be sold and the proceeds used as the Cathedral corporation may choose.

In its issue of May 21st, *The Witness* made this comment on a story published in the last issue of *THE CATHEDRAL AGE*:

"People in New York City have had an opportunity to see for themselves some of the beautiful Cathedral posters mentioned in an article in the current issue of *THE CATHEDRAL AGE*.

"Miss Winifred Guy of England has been displaying her collection of travel posters, at Lord and Taylor's store. In addition to having technical and artistic interest as the finest of advertising poster 'art,' if the word is allowed, nine or ten of them are really beautiful Cathedral pictures, issued by railroad companies and municipal corporations to encourage travel. Is it too much to hope that by the time when Grace Cathedral, San Francisco, St. John the Evangelist, Spokane, St. John the Divine, New York, St. Peter and St. Paul, Washington, and still others, are completed, American railways and even Chambers of Commerce may think them worth calling attention to?—not to mention the beautiful spires of St. Patrick's, New York, or some of the exquisite old Spanish Missions of the Southwest."

The clock which once belonged to the Right Reverend Samuel Seabury, D.D., first Bishop of Connecticut and first Bishop of the Episcopal Church in this country, will be one of the treasures of the new chapel of Trinity College, in Hartford. The clock is

of English style, finished in mahogany, and stands almost eight feet high, with its face finished in brass, designed in a highly ornamental pattern.

Manchester Cathedral lost one of its picturesque figures in the death of the Reverend J. J. Scott, Sub-Dean of the Cathedral and senior Residentiary Canon. He had served in the diocese for forty-seven years and in the Cathedral itself for a long period. The *Manchester Guardian* said in tribute to him: "His devotion to the Cathedral was an absorbing passion with him—to no man, Dean or Canon or layman, does the Cathedral owe so much, or anything like so much, as to him."

More than \$4,000 was recently raised for the Chicago Cathedral Fund as the result of a ball given by the diocesan Young People's Association. Nearly three thousand persons attended the ball.

The Reverend Beverly D. Tucker, rector of Saint Paul's Church, Richmond, Virginia, was the preacher at the annual flower service held in Christ Church Cathedral, Saint Louis, on May 10th. This service is held annually through a provision in the will of Henry Shaw, who gave to Saint Louis the Missouri Botanical Garden. Each year a sermon is preached in the Cathedral to recall the goodness of God as revealed in the beauty of the universe.

Miss Babington, honorary treasurer and steward of the Friends of Canterbury Cathedral, has received a gift of \$20,000 from a friend for the special purpose of repair work to Christchurch Gateway of the Cathedral, which is to cost \$25,000. (See article beginning on page 41 in this magazine for further details.)

#### OUR THANKS TO THE BISHOP OF LEICESTER

BISHOP'S HOUSE  
LEICESTER

January 26th, 1931

My dear Editor:

I feel constrained to write and thank you and others associated with you for your kindness in sending me copies of *THE CATHEDRAL AGE*. It is a magazine of real interest, but most of all I am impressed by the great beauty of the illustrations.

Believe me,

Yours sincerely,  
(signed) CYRIL LEICESTER.

Editor,  
*THE CATHEDRAL AGE*.

A service in commemoration of the 150th anniversary of the Grand Lodge of Free and Accepted Masons of the state of New York was held in the Cathedral of Saint John the Divine on May 3rd.

A biography is being prepared of the late Most Reverend Randall H. Davidson, Archbishop of Canterbury, by the Bishop of Chichester, who was formerly Dean of Canterbury.

A bronze tablet in memory of Bishop Murray, Presiding Bishop of the Church and Bishop of Maryland, has been dedicated in the Cathedral of the Incarnation in Baltimore.

Canon Noel Marshall, Chancellor of St. Paul's Cathedral, Malta, has resigned and has been succeeded by the Reverend R. M. Nicholls.

Judge James Ross, a member of the Chapter of the Cathedral of St. Mary and St. John in Manila, after a world trip in which he studied many Cathedrals, brought back to his own Cathedral a unique plain cross ten inches high on a standard of three steps. The cross is made of English oak that since the year 1092 has been one of the roof beams in a tower of Lincoln Cathedral.

An organization entitled "The Friends of Albany Cathedral" has been started in behalf of the Cathedral of All Saints. The Honorable Franklin D. Roosevelt, Governor of the State of New York, was the first "Friend" enrolled and the second was Mrs. Charles S. Fayerweather, granddaughter of Bishop Doane.

Women have added \$25,384 to the Cathedral Fund of St. John the Divine in New York City during the last year. This announcement was made recently by Mrs. Edmund L. Baylies, chairman of the Women's Committee. These contributions go toward the fund for the North Transept, which will be dedicated to the Blessed Mother of Our Lord.

A clerical hero, the Reverend W. J. Gray, has been appointed a Canon in Rochester Cathedral, England. Three years ago he crawled under a train at Canterbury Station to give first aid to a man who had fallen in front of the locomotive.

A beautiful pectoral cross, the gift of the clergy and people of the Diocese of New York, was presented to Bishop William T. Manning on the recent celebration of the tenth anniversary of his consecration.

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Vicinity of the Cathedral**

**Colony Hill of Foxhall  
Village**

**A  
COMMUNITY OF EARLY AMERICAN  
AND GEORGIAN HOMES**

HORACE W. PEASLEE, *Architect*

ROSE GREELY, *Landscape Architect*  
National 9300

*When Writing to Our Advertisers, Please Mention The Cathedral Age.*

The nineteenth volume of the Book of Remembrance of Washington Cathedral has been opened. Each volume of the book contains 106 pages with 19 names to a page, thus making a total of 2,014 names per volume. This makes the completed volumes include the names of 36,252 persons who have made offerings for the Cathedral in the Nation's Capital.

Eight graduates of the Church Training Center in Providence, Rhode Island, were commissioned recently in the Cathedral of St. John in that city after receiving a charge from the Most Reverend James DeWolf Perry, D.D., Bishop of Rhode Island and Presiding Bishop of the Church. The class is the third to be trained in Providence and the largest as yet commissioned.

Canon Davey of Liverpool Cathedral, who has been visiting in the United States for some weeks, preached in the Cathedral Church of Saint Paul in Boston recently. In his first sermon from that pulpit he told the story of one woman whose name is included in the list of great women in Liverpool Cathedral. Her picture portrays her in a bonnet and shawl. Her contribution was that she gave three of her four rooms that poor women might do their washing there, thus keeping their extremely limited living space at home comfortable and livable on wash-days. They did their washing at her home so that their husbands would not seek the public houses for cheer and comfort. The result of this neighborly act has been the establishment of washing centers for the poor in the great city of Liverpool.

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For additional information about bequests to the Cathedral Foundation please write to the Dean of Washington, Mount Saint Alban, Washington, D. C.

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By midsummer all the essential work for the preservation of Rheims Cathedral will have been completed. Any further expense thereafter will be borne by the French people, as John D. Rockefeller, Jr., has finished his generous benefactions through which this venerable shrine has been restored to much of its former glory.

The Bishop of London has given the altar furniture from his private chapel in London House to the Church of St. Luke, Holloway. Friends of Washington Cathedral will be interested in this gift because it was designed by the late George F. Bodley, one of the original architects of the Cathedral in the Nation's Capital.

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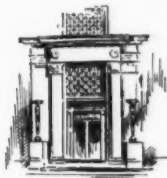
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